

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Canon Farrar on the	
The Triennial Libera-	Assailants of the	
tion Conference 321	State Church..... 328	
A Patent Bishop..... 321	The Education Question 331	
What the Church	Epitome of News 331	
Papers are saying ... 322	LEADING ARTICLES:	
The Government Bu-	Summary 333	
ria's Bill..... 323	Divided in Death..... 333	
How to Defend the	The Session up to	
Establishment..... 323	Easter..... 334	
Signs of the Times..... 323	The Friends' Bunhill	
The Liberation Society 324	Fields..... 334	
The Clergy and the	Foreign Miscellany..... 334	
Valuation Bill..... 326	LITERATURE:	
Ritualist Movements... 326	Political Progress in	
The Papacy..... 326	England..... 335	
St. James's, Hatcham 327	Some Facts of Re-	
Clerical Fellowships in	ligion..... 335	
the Universities..... 327	Shakespeare from an	
Ecclesiastical Grants in	American Point of	
British Guiana..... 327	View..... 333	
The Primate and Bishop	A Family Party..... 336	
Beck's..... 327	Brief Notices..... 336	
Religious and Denomi-	Miscellaneous..... 337	
national News..... 328	Births, Marriages, and	
CORRESPONDENCE:	Deaths..... 339	
The Liquor Traffic..... 328	Advertisements..... 338	

Ecclesiastical Affairs.

THE TRIENNIAL LIBERATION CONFERENCE.

THE Triennial Conference of the Liberation Society, which will hold its sittings at the Cannon-street Hotel during the first two days of May, will assemble under circumstances of greater importance than have marked any of the preceding Sessions. Slowly—very slowly in comparison with many movements of a kindred character—the necessity of carrying into effect the objects sought by that organisation had permeated society; a phenomenon which may be attributed partly to the immense social influence of the Church of England, partly also to the redress of the more galling practical grievances of Nonconformists, partly to the small apparent effect of the union of Church and State upon our large town populations, partly to the unwillingness of statesmen of all parties to face so complicated a question. But the progress, though slow, has been sure. Patient working and waiting have been singularly assisted by the tide of ecclesiastical events. We have arrived at a juncture in the history of the movement when the continuance of State Churches has almost ceased to be defended on religious grounds, and when the strongest plea for their maintenance is that of temporary expediency and their actual existence. As soon as the principle of disestablishment was enshrined in the Statute Book of the Realm, by the separation of Church and State in Ireland, the grounds for defending the English and Scotch State Churches were inevitably shifted to a lower basis. The Church of England, in particular, was put upon the defensive, like any other British institution, and the idea of its being too sacred to be tested by its merits, or its property being inviolate, has been gradually exploded, if not absolutely abandoned as untenable.

While, by means of the unremitting activity of the Liberation Society, the general public have become familiarised with its object, and have been brought to regard it as inevitable, agencies inside the Church of England have been most effectually preparing the way for disestablishment. Freedom from "State control" is the demand not only of a formidable band of Ritualists, but enters more or less largely into the ecclesiastical creed of the High-Church clergy. Both view the present relations of Church and State with openly-expressed dissatisfaction. The one section, and

to a certain extent the other, contemplate disestablishment without wild alarm, and as the ultimate and inevitable outcome of present complications, and this yearning for independence, and growing antipathy to Erastianism, has gathered strength by the only attempt made of late years to make the Church more amenable to the authority of Parliament. The Public Worship Regulation Act, though successfully carried out in one or two cases, has virtually broken down. Bishops decline to enforce it, or at least prevent its provisions from being put in operation, and even our courts of law apparently hesitate to give such ecclesiastical decisions as will exasperate any large section of the clergy. Since the passing of the Act to "put down Ritualism," Ritualism has been more rampant and active than ever, and the attitude it assumes elicits a widespread sympathy among those who hesitate to embrace all its dogmas and sanction its high pretensions. Not a dignitary of the Establishment Church now delivers a charge of which the advent of the perils of disestablishment is not a foremost topic. It is the most effective weapon brandished by the sacerdotal party in the face of the State and its Erastian adherents; and, in spite of all efforts to repress this ominous controversy, disestablishment has come to be the foremost question of discussion in the clerical organs of every degree. It is quite possible that the weapon, when it has served its purpose, may be cast aside by those who are thus using it. But they can hardly be ignorant of its two-edged character. At all events the British public are not likely to forget the threats—and are, indeed, being rapidly educated by clerical agitators in the belief that the separation of Church and State is even more desirable in the interests of the Anglican Church than of the nation. The Liberation Society, outside the Church, will hold its Conference in May, to give legitimate effect to the desires of the supporters of the Disestablishment League inside the Church.

As the national objects of the Liberation Society have become more prominent, its immediate political aims are receiving increased attention. The public, seeing a severe Parliamentary struggle "looming in the distance," are beginning to inquire what the separation of Church and State practically means, and the special committee appointed to consider this particular aspect of the question will probably be ready with a report throwing some light on the subject, indicating the lines on which disestablishment might be carried out with the greatest advantage to the nation, and with a view to guard against the obvious evils of pecuniary readjustments of such magnitude. The period is not far distant when this will become a foremost topic of public controversy. But the time of a great Conference gathered from all parts of the country would, in our opinion, be more usefully spent in gathering up the fruits of local observation and experience as to the action of the State-Church upon religious and social life, and the necessity for electoral organisation, than in the discussion of a complex and difficult problem to the study of which a committee of experts have found it necessary to devote all the opportunities of the last three years. Another important point to be considered will be the relation of the Liberation movement to political parties as they at present exist. Four years

ago the Liberals were still in power. Now we have to deal with a Conservative Government which can, in no sense, be regarded as friendly to our cause, and which is ready enough to make Nonconformists bitterly feel that the Establishment is a real practical grievance, and the fruitful source of sectarian legislation. Then we have to work, not only through public opinion, but by means of the constituencies. The former has been done with remarkable effect since the last Conference. While the Liberals, as a party, were discomfited and quiescent, the Liberation Society has always been able to evoke popular enthusiasm, and has carried on its teaching mission in the remote villages as well as in the populous towns. The latter is a more delicate task, and will no doubt receive due attention at the approaching Conference. If a general election be not imminent, it will certainly occur before another such assembly can be held. Sooner or later systematic and continuous electoral efforts will be necessary if disestablishment is to be carried in Parliament, and such efforts will have to be put forth so as not to interfere with the regular action of the Liberal party, or become the occasion of disunion. But, at whatever cost, religious equality ought to become a recognised article in the creed of the Liberal party, and it will be the aim of its hearty adherents to insist on that object.

In another column we print the regulations for convening the Conference to be held next month. It will be seen that the modes of appointing delegates are very various, and there can be no fear of the result being an effective representative assembly—we would lay particular stress on the word italicised—if the supporters of religious equality exhibit the same activity as on former occasions. It is desirable not only that as many localities, churches, and public bodies, as possible should be represented, but that the delegates should also be various. As time goes on, the Liberation movement has ceased to be exclusively Nonconformist in its composition, and has become more national, and we doubt not that among the eight hundred or a thousand gentlemen who may be expected to be present at Cannon-street Hotel on the 1st of May, there will be found a corresponding breadth and variety. At all events no time should be lost in electing delegates to the coming Conference. The friends of Free-Churchism who have so often and heartily responded to the call of the committee of the Liberation Society will, we are sure, be eager to show that their zeal for the good cause has not abated. And we have no doubt that the result of their efforts during the next three weeks will appear in the meeting of a body of delegates whose attitude and deliberations will give a very decided impetus to the cause of disestablishment, and produce an abiding influence alike on political parties and on national opinion.

A PATENT BISHOP.

THE troubles of the Government in dealing with their fractious pets the clergy are almost enough to move our pity. The very *raison d'être* of the present Ministry is the salvation of the Church; but never did any infant, snatched from a delicious game with edged tools, more noisily object to being saved. Sectarian supremacy in rural schools, powers of persecution, a

larger dip in the public purse, all have been given. New guarantees for clerical monopoly in public graveyards are promised; and yet the clergy are more ungrateful than the publicans. The latter try to be reasonable. They have not got all they wanted; but they are persuaded that their elect representatives have the interests of the beer barrel at heart, and at any rate deal more summarily with Mr. Chamberlain than Radicals and Revolutionists would be likely to do. But the clergy are insatiate; and their noisiest organs declare that Lord Beaconsfield has substituted the scorpion lash of persecution for Mr. Gladstone's whip of disendowment. If the Church has wanted one thing more than another, everyone thought it was more bishops. And a paternal Government is giving it more bishops. But now we find that the gift is resented with a violence worthy of a cabman who is offered a bad half-crown. The Rev. Thomas Mossman is well known as a gentleman accustomed to say in very plain language what he thinks; and if his opinions on the new Cornish bishopric, as set forth in a published letter to Dr. Lee, represent the feelings of any considerable number of his brethren, the new bishop, Dr. Benson, is likely to find himself unpleasantly like a bombshell.

The complaint of Mr. Mossman is that the bishopric of Truro is created by Act of Parliament, and the bishop appointed by letters patent, without any intervention of the Church. Election by a chapter on receipt of letters commendatory may be a sham; but it is, Mr. Mossman thinks, a respectful sham that keeps up at least the tradition of Church rights. When, however, letters commendatory are turned into letters patent, he is of opinion that the effect is to reduce the bishop concerned to a level with patent leather. The celebrated logical identification of a horse-chestnut with a chestnut horse will perhaps occur to our readers. But Mr. Mossman is serious. "Letters patent," he says, "so far as they are conversant with things temporal, I can perfectly understand. In so far as they deal with mundane affairs I imagine they create what is called a legal monopoly of some article deemed to be of value in trade or commerce. Thus there is a very valuable and useful article which is called patent leather." . . . "Leather is a temporal thing. It is wholly and entirely subject to State control. The jurisdiction of the State over leather, whether exercised by Acts of Parliament or by Her Majesty's Letters Patent, is absolutely supreme. If Churchmen use leather, as use it they must and will, they must use it only under such conditions of sale and manufacture as the State in its wisdom may please to direct." . . . "All this I can perfectly understand, and for that reason I think I understand perfectly the principle upon which one particular kind of leather is called patent leather. My difficulties begin when I have to apply this reasoning and these principles to bishops. I cannot understand what is meant by a 'patent bishop,' as according to analogy we should, I imagine, call a bishop who is appointed by letters patent. The very fact of an old-fashioned Churchman like myself having always looked upon a bishop as pertaining to spiritual things, as having to do with a spiritual and eternal world, makes it most difficult for me to think of a bishop manufactured, as one might say, for Cornwall by the same legal process by which we call into existence patent leather."

Mr. Mossman "cannot understand what is meant by a patent bishop." With much diffidence we will try to enlighten him. A patent bishop is a chief pastor, on whom the State, by its temporal power, confers certain exclusive privileges and monopolies. He is far from being the only bishop in his diocese. There are scores of ministers who, according to any strict analogy with the New Testament use of the term, are certainly bishops. The difference is that he is a patent bishop, and they are not. The State, entirely by its political supremacy over the individuals composing it, confers upon him the exclusive right within a certain area of giving legal authority to preach

and administer sacraments. He has a monopoly of the art of consecration; and if he is not satisfied with the fees offered him for the exercise of the art, burial-grounds and churches must stand idle, or be content with a licence, unless a mandamus can be got to compel him to do his office. There is a certain amount of public property, recognised as public by being now entrusted to commissioners, and originally intended for the moral, spiritual, intellectual, and even physical benefit of the whole community within his diocese. But though the people in real communion with him do not number a third of the population, the State gives him a monopoly of the revenues thence arising. Of course these privileges make his position, in a worldly point of view, very much better than that of humbler bishops, just as the position of patent leather in the market is superior to that of the common article. And the difference in the one case, as in the other, is created wholly and solely by the temporal jurisdiction of the State. It will thus be seen that Mr. Mossman has more patent bishops on his hands than he supposed. And indeed, to do him justice, he shows very grave doubt whether the legal fiction of the *congé d'élire* does really make any difference between the origin even of the spiritual jurisdiction of the Archbishop of Canterbury and of that of the new Bishop of Cornwall.

The upshot of the matter is, however, that "really it is time someone made a stand." The clergy of Cornwall have all taken a solemn vow of canonical obedience to Dr. Temple and the Bishops of Exeter, his successors lawfully appointed. Mr. Mossman contends that the Church knows nothing of letters patent, and that therefore Dr. Benson is not lawfully appointed. Yet, "without any consent of theirs asked or obtained, the whole of the clergy of Cornwall will find themselves transferred by the State like a herd of negro slaves, from the jurisdiction of their present spiritual pastor and master" to that of another, appointed by letters patent. Under these circumstances, Mr. Mossman declares that "the holiest crusade which anyone can preach in these days is a crusade against any control of ecclesiastical and spiritual matters by the State." "As a reasonable man," he says he cannot expect to keep the endowments, and is content that they should go. We cannot forbear a smile at some of the susceptibilities of our new allies. But they are at heart one with us on the main principle; and everything points to the necessity of a broad alliance between such Churchmen as Mr. Mossman, Nonconformists, and politicians, on condition of sinking all differences in an agreement on the great issue.

WHAT THE CHURCH PAPERS ARE SAYING.

The various organs of the Church of England continue to be much occupied in considering her internal condition, and her relations to the State, and it may be serviceable to take note of some of these features as exhibited in the latest numbers of the papers referred to. The *Church Times* is still busy with the coming judgment on the Ridsdale case, and is glad for once to welcome the agreement of the *Rock* in the opinion that, in respect to the Eastward Position, a compromise seems to be an absurdity—for both are right or both are wrong. What the *Times*, however, objects to is, that such a court as the Judicial Committee should take upon itself to repeal the Ornaments Rubric. "We should regard the act as an outrage *per se*, and as setting a precedent that might lead to the most fatal consequences." Hence the *Church Times* counsels resistance to the bitter end, and proposes that during Easter week the "legal" vestments should be introduced into scores and hundreds of churches which have not yet revived their use.

Depend upon it, that would be the most practical and effective answer to the Privy Council. Let, then, every clergyman make it his business to ascertain whether his people will stand by him, and, if they will, let him without delay take his place in the ranks of those who are determined to resist State aggression.

It is also suggested that the English Church Union should be remodelled in harmony with the new position of things, and that instead of the defence of individuals, for it will no longer plead before existing courts, its future work shall be the

restoration of Church rights, and especially the right of free synodical action. In the meantime, it would be very usefully employed in drawing up a bill of indictment against the Privy Council, which might be presented as a memorial to the Crown, and as a petition to Convocation and to Parliament, and the prayer of this memorial or petition should be that "an Act should be passed providing for a Convention of Churchmen to re-establish self-government in the Church of England." To the plea that this would be disestablishment, the *Church Times* says that that has already been effected. "The State does not in the least aid or protect the Church—it simply oppresses her—and what we ask for is really enfranchisement." Our contemporary does not shrink from the disendowment question, and goes on to say:—

But putting it at the worst, there is no reason to be alarmed at disendowment; as the following figures respecting the American Church last year will show:—

Dioceses and Missionary Bishoprics	59
Priests and deacons	3,192
Ordinations (priests and deacons)	214
Baptisms	41,453
Confirmations	26,954
Communicants	284,835
Income	1,360,889.

With the exception of the two first items, all these statistics are imperfect and, therefore any conclusions founded upon them will be more or less unfair to our argument. But as the figures stand, they will yield very remarkable results. There are in the Church of England at least seven times as many clergymen as there are in America; but if we multiplied the income of the latter by seven it would give no less a sum than 9,520,000*l.* which is vastly more, we are afraid, than all that is spent by Churchmen either on their parishes, or on exterior works of mercy or religion. Of course, the American Church does not possess anything like our village clergy; and, therefore, to make the comparison fair, let us say that we have only five times as many priests as our Transatlantic cousins possess. Even then, our income as a disendowed Church should be 6,800,000*l.*; which we suspect is more than we actually raise. Every American clergyman represents between ninety and a hundred communicants, and every communicant between 4*l.* and 5*l.* of revenue. Is that the case even with our average town parishes? We are very far from wishing to hold up America as an absolute pattern. On the contrary, we perceive that the Church papers of the United States are full of complaints; but we do not see that after all our brethren across the water are worse off without ancient endowment than we are with them. There is, of course, the melancholy fact that they are obliged to neglect scantily-populated districts; but we do not think that in that respect our case would be so bad, because we possess the advantage of a resident gentry, who, for the most part, would take care that the village church was kept up. But, however that may be, we do not see anything so very dreadful in the prospect of what Parliament might do in granting the relief we ask.

The *Church Review* writes in a similar fashion—Thus:—

The present state of things at Hatcham can only be pleasing to those who desire to see the Church of England first dragged through the mud and then disestablished.

And again:—

The real question is, Is Catholic ritual, whether legal or not, to be allowed to go on leavening the worship of the Church of England? or, Is Catholic ritual, whether legal or not, to be stamped out of the Church of England?

And further:—

Ritualists say, and have always said, let the question be remitted to the Church to decide for herself. Give back to the priesthood and communicants their right to a voice in the appointment of our bishops. Give back to the bishops their ancient canonical means of ascertaining the opinions of their presbyters and faithful laity, and then the bishops, being not only legitimate rulers, but being lawfully and canonically appointed, may be, and will be, trusted to decide ritual matters for their dioceses and for the Church at large. But as this would take years to bring about, in the meantime we offer provisionally to submit to the regulations of our existing Parliament—Convocation—on the matter. This method of solving the controversy has been always vehemently and furiously resisted by the Protestant party. Why? The only conceivable answer to this query is, because they know instinctively that their aims and opinions are out of harmony with the general mind of the Church of England. This being the case, why do they not go where somebody would be glad to have them? If they were once in their own place, Ritualists and moderate High-Churchmen could soon come to an amicable understanding about such things as vestments and candles.

Then follows an article on "State Usurpations and the Results" written in the same vein, and contending that the cup of State presumption is full to the brim, and the faithful members of the Church have with marvellous unanimity come to the conclusion "that this state of things can no longer be endured, but must be put an end to at any and every hazard. This is proved by the enormous increase of the members of the E.C.U. and the Working Men's Society, whose object is to demand liberty for the Church to carry on her Lord's work without hindrance or interference from the secular power."

The *Guardian* has lately teemed with correspondence on the subject of the retrospective rights and sphere of Church and State and kindred topics. In its last number there is a very note—

worthy letter from the Rev. Bryan King, the leader of the Disestablishment party and the project or (we believe) of that movement in the Church. This clergyman, in reply to a strong expression of opinion against disestablishment by the "Primus of the Scotch Church," says that it is "a very grave misapprehension" to suppose that he and his friends favour "disendowment," and goes on to say:—

In the present evenly-balanced state of parties, a combination between the great body of Dissenters, the bulk of the Liberal party, and even a small body of Churchmen, would be available to carry the question of disestablishment at the cost, perhaps, of some of the superfluous luxuries of endowment; but certainly no further.

The disendowment of the Irish Church was carried on the distinctly-avowed grounds that those endowments, which had been given for the religious instruction of the entire people, had become, as a matter of fact, the possession of but one-fifth portion of that people; and the Church in Scotland lost her endowments, I presume, upon very similar grounds. But surely the utter reverse of this is the case of the Church of England, which certainly does reflect generally the religious convictions of the nation at large.

But again I avow my readiness to face any consequences or contingencies whatever rather than see the sacred deposit of the Church, in her faith and worship, betrayed to the Erastian control of the State; and I fail to see any prospect whatever of rescuing the Church from her present state of ungodly thralldom by any measure short of disestablishment.

Mr. King's scheme has evidently created much concern among the High-Church clergy, and one correspondent after another has, during the last few weeks, uttered his protest in the *Guardian*. One asks Mr. King whether, when separation comes, he expects to hold the temporalities of Avebury for the rest of his incumbency; and if so, whether his successor, if such a person should exist, would also be likely to hold them; and what he expects would become of the fabrics of cathedrals and churches throughout the land?

The Rev. G. L. Hodgkinson, of Gainsborough, thinks that the way to avert disestablishment is to devise means by which the voice of the living Church of England may be heard:—

What reforms are needed to enable the Church of England to speak freely and with authority?

1. Her Convocations must be reformed.
2. Her two provinces must unite for deliberation on matters affecting the National Church.
3. The relation of Convocation to Parliament must be clearly defined.

This last point is defined as giving Convocation the right of accepting or rejecting amendments in cases of ecclesiastical legislation. This claim is "constitutional," and only by some such liberal concordat can difficulties be removed short of disestablishment. "James Gairdner" takes similar ground:—

For my own part, I cannot really see how any so-called "union" with the State tends to produce spiritual union in the Church. My objection to disestablishment is not that it would release us from State interference, but that it would subject us to a great deal more. For it means, first, disendowment, which is surely State interference in a form by no means very agreeable; secondly, a new mode of Church government, which, in order that it may have any validity, must receive, as in Ireland, the sanction of the State by Royal Charter. Is incorporation by Royal Charter a better form of Establishment than we possess at present? For Establishment it clearly is just the same as before, although without endowment. Well, there is no accounting for tastes. A new patent Church, or a Church with a new patent constitution, might suit some people better than the present state of matters; but, unfortunately, it might not please others quite so well: so disestablishment must tend to promote schism. Let us by all means provoke as little State interference as possible, and do what we can to remonstrate when the State interferes badly; but do not let us imagine that we can mitigate any evil in the world by disestablishment.

The revision of the rubrics is the panacea of some of the clergy for the present unsatisfactory state of things. But Sir George Prevost proposes to defer it as not favourable to peace and mutual concessions. The Rev. W. P. S. Bingham, however, thinks the present confusion a very serious evil, and says:—

If a revision were made by Convocation, and that revision received the assent of Parliament for the sake of giving it legal effect, the reproach would be removed from the Church of England that she can no longer speak with a living voice which can decree rites and ceremonies suited to the times in which we live; and the courts, instead of wasting their time in attempting to discover the ritual customs of the days of Queen Elizabeth, would have something more tangible on which to ground their decisions. I cannot but think that such a result would be worth some concession, and that many whose hearts are yearning for peace would be willing to regard such a revision of the rubrics as would remove ambiguities in the light of an *Eirenicon*.

Probably the writer of this letter has not duly considered what would be the effect of repeated discussions in Parliament on the proposed revision of the rubrics—for Parliament would like to discuss before it gave "assent."

In the *Church Times* the letter of the Primus of Scotland, which excites much interest in Church circles, is replied to by "An Indigenous Scottish

Layman," who contends that the Episcopal Church there is not the victim of disestablishment but of State interference. Having argued this in its historical aspects, the writer concludes:—

The good prelate closes his letter by saying that "those who are seeking the disestablishment of the Church of England will, if successful, have inflicted an irreparable and lasting wrong upon the poor of Christ's Church." Can it be possible that his lordship has so little faith in the zeal and good works of his Mother Church? Why, when the Free Church, with a noble scorn of the golden chains, left the Establishment here, she penetrated into every parish in Scotland. Can the Primus mean us to understand that the Great Church of England is likely to be less faithful to her Great Head than the Free Church Presbyterians of Scotland are?

"G. de H." is very wroth with Mr. Hubbard, M.P., for asserting that the Public Worship Act expressed the mind of the Church, though Convocation had refused assent to it, and he adds:—

Do not let the clergy be told that they must quietly submit to the decisions of courts which, on Mr. Hubbard's own showing, have no constitutional right to try them at all. That would, indeed, be a "rendering to Cæsar the things that be God's." I say, "courts," because while the Public Worship Regulation Act was passed in defiance of Convocation, the Act which constituted the Judicial Committee of the Privy Council the Final Court of Appeal in Ecclesiastical Causes, was passed without any consultation with Convocation at all; its very existence was not recognised. And yet, as Mr. Hubbard must see, if Convocation is to be thus set aside, disestablishment is begun. There are, he may be assured, very few, comparatively, of either clergy or laity who wish for disestablishment; they know too well what it involves; but there are evils and evils; and though the evil of disestablishment would be certainly great, the evil of an Erastian acquiescence in such encroachments on the part of the Legislature as that under which the Church is now wincing would be greater. Mr. Hubbard must bear in mind how solemnly the clergy have pledged themselves, and as a condition of being ordained at all, that to "the Church," and not to the State, belongs the "ordering of rites or ceremonies," and "authority in controversies of faith," and that they will always "minister the doctrine, sacraments, and the discipline of Christ, as this Church and realm hath received the same." "This Church" has never "received" the Acts above referred to, and yet Mr. Hubbard would have the clergy, individually, acquiesce in those Acts, quite forgetting, apparently, that powerful as Parliament undoubtedly, and very properly, is, it is absolutely powerless to release the clergy from the vows which I have just quoted.

The Evangelical clergy, if at one in respect to doctrine, are by no means agreed as to policy. For some time past a controversy has been going on in the *Record* as to their relations to the Ritualist clergy. One section contend that they should hold aloof on all such occasions as domestic missions, so as to steer clear of any recognition of sacerdotal teaching and pretensions. Another section favours the policy of united action, but thinks the Evangelical clergy should be self-asserting, and withstand to the face all these Ritualist pretensions, so that thus the Church may be properly vindicated.

THE GOVERNMENT BURIALS BILL.

It will be seen from an advertisement elsewhere that the Baptist Union have adopted resolutions condemnatory of the Burials Bill of the Government on grounds similar to those expressed by the Liberation Society and the Committee of Deputies, though more tersely expressed.

The Committee of Exigency of the Wesleyan Conference have passed the following resolutions on the subject:—

1. That, while approving of the object of the Burials Acts Consolidation Bill, so far as it relates to the making of further provision for the closing of the burial-grounds which are either too full or injurious to health, this committee is of opinion that the bill, as a whole, does not meet the equitable claims of Wesleyan Methodist parishioners, and others not in communion with the Established Church, and the committee is therefore compelled to offer to the bill its most strenuous opposition.
2. The committee is of opinion that the provisions of the bill, if adopted by the Houses of Parliament, would lead to the needless multiplication of burial-grounds in rural districts, and to a corresponding waste of public money; and would tend further to excite and perpetuate a spirit of irritation which it is most desirable to avoid.
3. The clause of the bill which provides for the burial in the parish churchyard of a deceased person whose friends object to the service of the Church of England, without the performance of any religious service or of any other ceremony, is regarded by the committee as utterly unsatisfactory.
4. In view of the recognised right of every parishioner to be buried in the churchyard of his own parish, the committee is of opinion that, while the vested interests of the clergy of the Established Church should be regarded, no measure will satisfy the just requirements of all parties concerned which does not provide for the burial in the parish churchyard of persons not in communion with the Established Church by any duly recognised minister, and with any appropriate religious service which the friends of the deceased may prefer.

In a letter to the *Record*, Mr. Charles H. Frewin writes to the *Record* stating that in the strictly rural districts, in nine cases out of ten, the churchyards are not half full, and even where they are rather full, nothing would be more easy than to add a piece of ground to the churchyard, under the Act brought in and passed by Lord Redesdale a very few years ago. Mr. Frewin adds:—

I should like to see an Act of Parliament passed that

would establish a cemetery under this arrangement in any rural parish where it was required. I would take the provisions of the Act of the 3rd and 4th of William IV., chap. 90, which was passed for the purpose of "Watching and Lighting," and by adding one section to that Act of Parliament, say that it might be made use of for the purpose of establishing cemeteries in any parish where it was required. I submit that that would be all that is wanted. Neither Mr. Morgan nor any of the most violent political Dissenters could require anything more.

I also think that great care should be taken to prevent any ecclesiastical officials from demanding any fees which they are not entitled to, either for the consecration of cemeteries or portions of churchyards; and that no clergyman should be allowed to demand burial fees unless they have existed in that parish for twenty years and upwards. These things have come under my notice:—that the registrar of a certain diocese has demanded fees for enlarging churchyards, which he has clearly no right to;—that some clergymen have demanded burial fees which had never existed in their parish, which, therefore, they were not entitled to;—and that some few clergymen have rather encouraged the interment of strangers in the churchyards of their parish, in which case they have demanded a large fee, seldom under ten guineas, which they have no legal right to do. Many clergymen contend that the freehold of the churchyard is in them. I say it is not so; it is the freehold of the parishioners as a place of sepulture, and if a Jew or a Turk dies in a parish the churchwardens are bound to bury him in the churchyard, but of course without Christian burial. The grass or the herbage of the churchyard is the property of the incumbent, but not in all cases, because in the next parish to this the churchwardens have always from time immemorial mown the grass of the churchyard and sold it for church expenses.

HOW TO DEFEND THE ESTABLISHMENT.

(From a Correspondent.)

We have lately had at Wellington, Salop, a reply—by the Rev. E. Whitehouse, curate of Dawley, the writer of a pamphlet on "Curiosities of Liberation Literature"—to Mr. Dorling's lecture entitled, "A Plea for Religious Equality." A great part of the reply lecture consisted in an attempted parallel between the aims of the Liberation Society and those of the French Revolution. In answer to his own question, "how is this revolution to be brought about?" He startled his audience by saying, "We have gentlemen of the highest standing—Mr. Dale and Mr. Chamberlain—who do not hesitate to go about the country, and try to bribe people at 5s. a head." (Many voices called out, "Prove it, &c.") That no one should mistake his meaning, when speaking of the true friend of the working classes, he said, "I don't consider he is a friend of the working man, who does his utmost to hound him on, at the pay of 5s. per head, to an act of revolution."

After the lecture, Mr. E. Laurence said he wished to ask a question. Commending Mr. Whitehouse for his "pluck," he said that the lecturer should be careful what he said against gentlemen unless he could prove his words, and he challenged Mr. Whitehouse to give proof of his assertion that Mr. Dale and Mr. Chamberlain had gone up and down the country, offering people a bribe of 5s. a head to give in their adherence to Liberation principles.

Mr. Whitehouse, in the midst of much excitement, repeating his statement more emphatically, said he would prove it. The book from which he could do so was sent to him by the Liberation Society itself. He then asked Mr. W. Smith to read an extract from Mr. Dale's speech at Norwich, where he (Mr. Dale) quotes from Mr. Chamberlain's speech at Sheffield: "This means that, if the revenues of the Church of England, when the present vested interests expire, were appropriated to local purposes, it would amount to about 5s. a head for every man, woman, and child." "Twenty thousand a year," Mr. Dale goes on to say, "would help you to increase the beauty of this ancient city, and wonderfully to increase the health of the inhabitants. . . . You could have elementary schools all through the country without a rate, and without a fee for parents to pay."

The audience—a Church Defence Society one—to its honour, felt the charge to be "not proven." A hasty vote of thanks was given to the chairman, and the meeting quickly broke up. Thoughtful Churchmen must have gone home feeling they had lighted upon evil times when their champion could indulge in and reiterate such flagrant and such gross misrepresentations. Mr. Whitehouse is an ex-Methodist.

SIGNS OF THE TIMES.

The following letters from well-known clergymen appeared in last Saturday's *Daily News*:—

"Sir,—One good effect produced by the disestablishment of the Church of England would be the restoration to our bishops and archbishops of valid spiritual jurisdiction. At present they have none. If a careful examination of the whole of anti-Nicene Christian literature in the original documents in which it is preserved gives me any right to express an opinion, I have no hesitation in saying that for a ruler or pastor of the Church to have valid spiritual jurisdiction over other souls two things are absolutely necessary. They are—1. Authority from above, implied by ordination or consecration. 2. Authority from below, given by the explicit call, or the real, even if implicit, consent of the Government. With this last alone I purpose to deal. The highest expression of this authority from below would be, of course, the election of a bishop or pastor by those over whom he was about to become a spiritual ruler. This I

should hold to be desirable, but not absolutely indispensable, at least in such wise that the absence of it would constitute a fatal flaw in the claim of an Anglican bishop to the possession of spiritual jurisdiction. The lowest form of the consent of the governed is the right of the laity, or what I would call the Christian *plebs*, to bring forward objections, and to have those objections considered against the appointment of a bishop or spiritual pastor whom they may deem unworthy to be their ruler. Unless the Christian laity possess this right of objection it is impossible for a bishop who professes to rule over them to have any spiritual jurisdiction which is binding upon a Christian soul in what is called the *forum internum*, or more simply, the conscience. This lowest expression of the authority from below is very unfortunately absent from every member of the Anglican Episcopate, from Dr. Tait down to the bishop-designate of Truro. When the late Dr. Prince Lee was appointed to the newly-created bishopric of Manchester, certain laymen of the Church of England believed that there were reasons which rendered his appointment objectionable. They attended his so-called confirmation at Bow Church in London. They endeavoured there and then to state their objections; but after having been invited to make them, and assured that they would be heard, they were finally informed that they could not be heard. After a time the question came before the Queen's Bench, which decided that for reasons of high State policy, objections to the confirmation of an Anglican Bishop on the part of those whom he was to rule in spiritual things could not be even received, much less entertained and considered. It will be seen by those who have studied the primitive constitution of the Church of Christ, that this decision of the Court of Queen's Bench, acquiesced in as it has been by the Anglican Church, is a very far-reaching decision. It swept away the last shred, or remnant, or semblance of Anglican episcopal jurisdiction, so far as it rested upon authority from below, by which I mean, as I have said, the consent of the governed. Anglican bishops possess what is given by consecration, or what is called technically the episcopal character, and they possess such ecclesiastical jurisdiction as can be conveyed by the State or Acts of Parliament, but there is a flaw which is absolutely fatal to their possession of spiritual jurisdiction or authority which is in any way, or to any extent, binding upon the conscience of Christian souls. So far, therefore, as the State is concerned, Dr. Tait is Archbishop of Canterbury, and a high State official, and the possessor of coercive ecclesiastical jurisdiction, which, within the limits defined and permitted by Parliament, extends even to the power of shutting up, if he please, Christian men and women in prison. But there his ecclesiastical power finds its necessary term or boundary. As soon as we come to a consideration of the spiritual order, we see that Dr. Tait is what would be called a titular archbishop. One among the many reasons why I am in favour of disestablishment is that it would have the effect of restoring to our bishops and archbishops valid spiritual jurisdiction, which would be binding *in foro conscientie*. I believe I am arguing in favour of the best and truest interests of the bishops themselves. For though I have no right to speak for anyone but myself, surely, Sir, I only express the feeling of thousands of English Churchmen when I say that I would wish to see our bishops rich in spiritual authority as the elected rulers of a Free Church, even though they lost a large portion of their temporal honours and possessions.—I remain, your obedient servant,

THOMAS W. MOSSMAN.

Torrington Rectory, Lincolnshire.

SIR,—A few years ago Churchmen, doubtless, were everywhere afraid of disestablishment. It may almost be said that they had a mortal dread of it. But recent events have very much altered matters, and not only are they becoming familiarised with the name, but are ready to welcome the thing, if it be the only remedy offered them to render the Church free in her own proper spiritual sphere. Earnest thoughtful men are not prepared to acquiesce in the demand made with unblushing nakedness at the present time, that Caesar, backed by Parliament, should dominate supreme, not only in things temporal, but in things spiritual also, and should be the one guide to which all English Churchmen should look in matters of religion and of worship. It may be said indeed that in that Parliament "you have bishops to represent you." But as long as the bishops are the choice of the Crown as now, and are further compelled to acknowledge, as they do in their oath of homage, that they have and hold the spiritualities of their bishoprics only of the Crown, they are not free to act as representatives—in short they are as much tied to the Crown as ever Roman bishop was to the Pope. And is it come to this, that the authorities are to tell Churchmen that they have chosen their representatives for them as they have their tax-collectors; that there has been no noise, no speechmaking, no wearisome counting of votes, but the work has been done, and lo, a Heaven—or rather State—sent representation, under which all will go on smoothly! Such, we have been told in your columns, is the way things are done for the Christians in Turkey, and so it may serve for the down-trodden Churchmen of England. Seriously, however, such a statement has but to be made in order to be refuted. Churchmen, indeed, thought that they had a representation, that a canon, which had received the

royal sanction, said that the "Sacred Synod of the Nation" was the "Church of England by representation"; that a further royal declaration, having statutory force, enacted that "the clergy in their Convocation is to order and settle" any "differences that may arise." It may be said Convocation needs to be reformed. True, but reformation is not utter suppression. But if it really does come to this, that Establishment, or alliance with the State, means, in plain English, the abnegation on the part of the Church of all self-government in matters pertaining to God, then a daily increasing number will be found who will dare to say that they cannot sell their birthright, their heritage in spirituals, for the temporal advantages that Establishment has to offer. No doubt sacrifices will have to be made, but if duty calls for such sacrifices they are prepared to make them, having full trust in God, and not having altogether lost faith in the honour and fair-dealing of their countrymen where matters of £ s. d. are concerned.

J. B. SMITH, Rector of Sothby.

THE LIBERATION SOCIETY.

ELEVENTH TRIENNIAL CONFERENCE.

We beg to call the attention of our readers to the following regulations on the above subject issued by the Executive Committee of the Liberation Society:—

TIME AND PLACE OF THE CONFERENCE.

The Conference will be held on Tuesday and Wednesday, the 1st and 2nd May, 1877, at the Cannon-street Hotel, London. It will sit on the first day from eleven a.m. till three o'clock, and again at six in the evening. On the second day it will sit at eleven o'clock. The proceedings will close with a public meeting on the evening of Wednesday, May 2, at the Metropolitan Tabernacle.

OBJECT OF THE CONFERENCE.

The society's constitution provides that every three years there shall be held a Conference, at which its operations during the previous three years shall be reviewed, and plans for future work considered, and at which the society's constitution shall be revised, and a new executive committee and council elected.

It is an important feature of these triennial assemblies that it is "not necessary that either the delegates to the Conference, or the parties appointing them, shall have been previously connected with the society, the only qualification required being an implied concurrence in the society's objects, and in the propriety of organised efforts to obtain for them legislative sanction." In virtue of this provision, those who approve of the society's objects and general modes of operations, but who may not have hitherto connected themselves with it, may feel themselves at full liberty to enter its ranks for future work.

CONSTITUTION OF THE CONFERENCE.

In addition to the present executive committee and officers of the society, and such members of Parliament and other public men as the executive committee may think fit to invite, the Conference will be composed of:

1. Delegates appointed by branches or local committees of the society, or, in the absence of such organisations, by the subscribers in any place or district.
2. Delegates appointed by meetings publicly convened.
3. Delegates appointed by public bodies.

REGULATIONS FOR THE APPOINTMENT OF DELEGATES.

1. Branches and Local Committees.—When delegates are appointed by local organisations, a copy of the resolution of the meeting at which the appointment is made, signed by the chairman or secretary, must be forwarded.
2. Subscribers may appoint delegates either at a meeting (public or private), or by their signatures. Forms of nomination will be supplied.
3. Public bodies include denominational unions or associations, and political or ecclesiastical societies which embrace objects cognate to those of the Society.
4. Meetings include meetings of congregations, held for the purpose, whether in connection with services or not.
5. The number of delegates to be appointed is not limited; but the subscribers in any place or district can make but one appointment, whether it be of one delegate or more.
6. The expenses of the delegates must be defrayed either by themselves or by those from whom they receive their appointment, and not out of the Society's funds.
7. Gentlemen resident in London may represent country constituencies, and names of gentlemen willing to act in that capacity will be supplied.

Notifications of appointments should be sent in before Saturday, the 21st of April.

2, Serjeants'-inn, Fleet-street.

WELSHMEN AND DISESTABLISHMENT.

On Wednesday, March 29, a meeting in connection with the Welsh branch of the Manchester and Salford Auxiliary of the Liberation Society was held in the Chorlton Town Hall, Mr. Hugh Rowlands in the chair. There was a numerous attendance, and amongst those on the platform were the Rev. Evan Jones, Carnarvon; the Rev. David John, Manchester; the Rev. W. James, B.A., Manchester; Councillor J. F. Roberts, Mr. J. A. W. Jones, Mr. J. F. Alexander, Mr. J. Frimston, sen.; Mr. R. Roberts, Mr. W. R. Frimston, secretary; Mr. D. Humphries, &c. The speeches were delivered in Welsh, and the *Manchester Examiner* and *Times* reports them in English.

The Secretary read the following letter:—

PLAS DRAW, RUTHIN, NORTH WALES, March 26, 1877.
Dear Sir,—I am glad to see that in Manchester you are beginning to discuss in earnest the question of the disestablishment and disendowment of the Church of England. I believe the subject is steadily advancing towards the region of practical politics. Large numbers of persons who look at it from opposite points of view, and with very different feelings and purposes, are working towards the same end.

I have long been convinced of the expediency, in the national interests, of disestablishing and disendowing the Church, and of applying its vast revenues, after compensating personal vested interests, to educational purposes, really national in fact as well as in name. The point of view from which I regard the subject corresponds with the well-known maxim, "Let no man, on account of his religious opinions, suffer pains and penalties."

My opinion is that it is most desirable, as far as possible, that the professions of religious opinions and convictions of every kind should stand upon a footing of perfect equality with one another in relation to the civil power and to social institutions. The possibility of this depends in a large measure upon the readiness of religious bodies themselves to abstain from interfering with the proper action of civil government, and with the freedom of conscience and the liberty of the subject. This we know from history not to have been at all times the case, and hence, I believe, we trace the true origin of the establishment of the Church, and its subjugation to State control.

It seems to me to be a practical matter of the highest importance that those who advocate the cause of disestablishment should keep this in view, because the most formidable opposition will come from those statesmen and politicians who believe that the control exercised by the State over the Church, no less than the public endowment of the clergy, affords the best security for liberty of conscience and freedom of thought and action in relation to religion. It will be important, therefore, to deal practically with this view of the subject, and to satisfy the class of persons to whom I have referred that the danger to civil government, which they apprehend from the liberation of religion, scarcely belongs to the present age, and that ample and efficient safeguard can be taken against its recurrence.

As a Liberal politician, my opinion is in favour of placing all religious bodies upon a legal and social footing of perfect equality, and in doing so to secure the universal spread of education, and, at the same time, take good security against the growth of the undue and preponderating influence of bodies wholly free and independent of State control; and I think that the first and most important step towards these ends would be to disestablish and disendow the Church of England, and to apply the surplus of its accumulated revenues, after satisfying personal vested interests, towards the expenses of universal national education; and the second, by a just and strict application of the ancient laws of mortmain, to check the excessive accumulation of property in the hands of any free and independent Church body.

—I am, dear sir, yours faithfully,

WATKIN WILLIAMS.

Wm. Roberts Frimton, Esq.

Dear Sir,—I much regret that my engagements in London prevent me from having the pleasure of being present at your meeting in favour of religious equality on Wednesday the 28th. I feel convinced that the question is one which is rapidly ripening, and that the present Government—particularly by such sham concessions as this mock Burials Bill, which offers to the Nonconformists a stone when they ask for bread—are unintentionally doing their best to promote disestablishment. I rejoice to think that a great centre of thought and enterprise like Manchester, which more than thirty years ago took the lead in the great work of freeing the people's food from unjust taxation, is engaging heart and soul in a still more noble enterprise; and I am still more glad to find my own countrymen here, as elsewhere, in the vanguard of progress.—I am, yours truly,

G. OSBORNE MORGAN.

The Rev. W. JAMES, B.A., moved the first resolution, which was as follows:—

That this meeting is strongly of opinion that the time has arrived when the disestablishment and disendowment of the State Church should form an integral part of the programme and policy of the Liberal party. In the course of his speech, Mr. James said the Church was united to the State in order to make the State religious; but no sooner was this done than the State turned back upon the Church and made her political if not worldly. The British Parliament had the name of being the most august and most powerful and influential assembly in the world. One thing, however, was certain, this great national council was not exactly the "general assembly of the first-born." (Cheers.) And yet it was the "General Assembly" of the Church of England. They found among its members some of those unfortunates who by name were now and again anathematised in certain holy places. (Laughter.) The Jews were there already, and, it was feared, some infidels as well, and from present appearances they might fairly expect to see a few Turks—(laughter)—added to the medley ere long. And what a pretty body of orthodox divines and defenders of the faith they made! Yet they had the articles, the creeds, the rubrics of the English

Church all in their keeping. Some good, learned, and right reverend men were very persistent in warning them against the consequences of disestablishment. Very awful things, they told them, were sure to follow. One would be the unlimited multiplication of religious sects. They congratulated themselves that they were pretty well familiarised with this calamity already, and that things could not grow much worse in that respect than they were already. They would remind their Church friends that they had drifted into this sad state in spite of all the protection which State Churches all round could throw over them. (Cheers.)

The Rev. EVAN JONES (Carnarvon), who was received with cheers, seconded the resolution. He said the resolution which had just been read referred to the Liberal party. After the overwhelming and sudden disasters which had befallen that great party at the last election, the loss through retirement of its most distinguished leader, and the breaking up of its different branches into various sections, some taking up one thing and others another, there were some people who had become so disheartened as to doubt whether such a party was in reality any more to be found. (Laughter.) However, a celebrated orator, once the honoured representative of that noble city, had given it as his experience that the Liberal party was always to be found whenever it had any particular work to do. The resolution which he had the pleasure of moving pointed out such a work—the disestablishment and disendowment of the Churches of England and Wales and Scotland. This was the great work of the future, and he ventured to say that it immediately lay in the path of the great Liberal party. (Applause.) The policy of the Conservative party had always been the dread of change, and to cling tenaciously to existing things. The Liberal party, on the other hand, went boldly forward to redress grievances and to place the institutions of the country upon such a footing as not to favour one part of the community at the expense of the other. Of all the grievances now felt in this country he thought there was not one so unbearable as the existence of a State Church. This was most oppressive in two ways. In the first place it taxed the whole people in order to maintain and disseminate the opinions of a part; and in the second place it stamped with all the prestige and authority of the Government one set of opinions to the detriment of all others. The least scrupulous and most ignorant of their opponents, and amongst them he was sorry to see the eloquent and hazardous Bishop of Peterborough, asserted that the Church had its endowments before it became connected with the State, and as such had never received anything at the hands of the State. Now, upon the face of it, it appeared rather suspicious that Churchmen clung so pertinaciously to the connection between Church and State, unless the Church had been materially benefited by that connection. (Cheers.) Did they suppose that Churchmen would make such efforts to uphold the connection unless they were convinced that it brought them some advantages? He did not deny that the Church had been to a great extent endowed by pious ancestors, but these gifts were given to the Church as a national institution, for the benefit of the whole people, and not to a part, as it was at present devoted. However, the great bulk of Church property at present consisted of tithes, now commuted into tithe-rent charges. The speaker then gave a sketch of the history of tithes. It was often said by partisans who were more zealous than wise that the tithes of the Church of England were exactly the same as the private endowments of other religious denominations, and a great deal of capital was made in Wales of the endowment of Bala College. Nothing would show clearer the difference between private endowment and the tithes than this fund. (Cheers.) The fund accruing to the Bala College was simply the interest upon capital which had been lent. Was it so with the tithes? (Cheers.) Could Churchmen show the capital upon which tithes were the interest? Tithes were national endowments—the maintenance of a national establishment of religion, and this involved a crying injustice. What they wanted was perfect religious equality. He did not wish to say anything but what was good of the clergy. But even if they were angels, and not erring men, as long as the system was based upon injustice they might expect it to be exposed. Here, then, was a great grievance, and as the redresser of wrongs, he called upon the Liberal party to take this great question up with the same zeal and spirit as it had taken others. The resolution also stated that this meeting was strongly of opinion that the time had arrived when this matter should be adopted as an integral part of the policy of the Liberal party. A short time had worked a wonderful change. It seemed that all the religious denominations, without exception, went in for disestablishment and disendowment, and even the old Church itself was groaning for its freedom. This was the only movement that stirred the sentiment of the country to its very depth, and if the Liberal party wanted a quick return to the Treasury bench, it must make up its mind to adopt into its programme perfect religious equality. (Prolonged cheering.) The Bishop of Manchester lately referred to conferences upon this subject held in the beginning of the winter in Wales, and sneeringly said that Wales was not Lancashire. He granted it. Lancashire was a noble county—a county which was one of the mightiest in England. Nevertheless, in looking at it, they were sometimes tempted to ask, "How are the mighty fallen?"

Though Wales was far behind Lancashire in very many things, in this subject Lancashire must take a lesson from Wales. (Cheers.) Wales—poor, sparsely populated, voluntary Wales—was the only part of the United Kingdom where there was sufficient accommodation for public worship. Were England to become as Wales in this, there would be disestablishment and disendowment within a month, to the great benefit both of religion and the Church. (Cheers.) He felt proud that his fellow-countrymen in England stood fast to the religious principles of their fatherland, and, neglected as they had been by the Church, to find that they provided themselves with the means of grace in such abundance in a strange land. He ventured to hope that they would continue to guard the holy fire of religious equality, and through their aid that Lancashire might again stand up and take the lead in this great and momentous movement. (Continued cheering.)

The Rev. DAVID JOHN moved a vote of thanks to the chairman, which was seconded by the Rev. THOMAS GRAY and carried.

MR. HENRY VINCENT ON THE ESTABLISHMENT.

On Monday evening of last week, Mr. Henry Vincent lectured on Disestablishment in the Subscription Rooms, Stroud, where a large and enthusiastic audience was gathered to hear him. Mr. Walter Stanton presided, and many prominent local supporters of the movement were present. Mr. Stanton justified his taking the chair by saying that he had been requested to do so by a large body of Nonconformists and Liberals. He said that he was warmly attached to the Church, and he spoke in praise of the character of the clergy. He himself wished the Establishment were broader; and although the disestablishment question was gaining force, he still thought the Church might have a brilliant future as a model national Church.

Mr. Vincent was received with thunders of applause. His address is reported verbatim in the *Stroud Journal*, occupying several columns. Perhaps the best thing we can do with it is to quote one or two paragraphs. First, on parties in the Church.

I cannot make out the Broad Churchman, with his comprehensive view, but I say you have not only this branch, but you have also a Low Church—some of it very low indeed, running very close to the conventicle—so closely, as far as doctrine goes, that you do not exactly know the difference between them, excepting that perhaps the conventicle would allow the clergyman to preach in its pulpit on the ground that he is a Christian minister, while the Church will not allow the conventicle preacher the same privilege because he is not a member of the Church of England. There is no spiritual reason why they should not fraternise, but there is a political reason, a legal reason, which we Dissenters think ought not to exist. We think there ought not to be any spiritual favouritism put by law on any one sect of professing Christian believers. Then there is the High Church, with the lower round of the ladder in the gentlest forms of Ritualism, with the higher portion close upon the tiara, and all the varied shades of opinion between, so that when I am asked about the Church of England I ask, "Which Church—Broad, High, or Low?" These divisions are born within the walls of the Episcopal Church, and this, I suppose, led a Church clergyman to say to me three or four years ago, "No one knows better than I do that the question of the separation of Church and State is only a matter of time." I replied, "I rejoice to hear you say that, because when I was a boy it was a matter of eternity." (Laughter.) The Church is not a matter of ecclesiastical externalisms. The Church can exist without having its ministers in the House of Lords. The Church can exist without closing the graveyards against the people. (Cheers.) The Church can exist without trying to deprive an unhappy Methodist minister of the title "reverend." (Cheers.) The truth is, when we look at the matter seriously we wonder what the early Christians did. I am quite sure there was no Established Church when Paul was preaching from one heathen state to another. I am quite sure you cannot put your finger upon a single commandment that calls upon any Christian nation to set up any special institution of one particular form. What would they have done when Peter and Paul were disputing about ritual, when Peter was inclined to circumcise the Gentiles, and when Paul resisted him face to face, contending for liberty, and when Paul exclaimed against all pomposity and Ritualism, and exhorted them, "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage." (Cheers.)

Next, as to the religious character of the State:—

The confusion that arises in men's minds is very extraordinary. They say that the fact of there being a National Church, sanctioned by law and created by law, gives to the country a certain religious character. Now when I was in the United States last January twelve months—the fifth visit, in which I ran through the entire country—I was there on Thanksgiving Day, and there is no Established Church in the United States. It used to trouble me, because I met all sorts of ministers on the same platform, and did not know one from another, for they are all called clergymen. They are all citizens of the same country, all Christian men, and, though there was no Established Church, I read the Proclamation of President Grant to the people of the United States, in which, without any force of law, but by the promptings of his own conscience, he addressed himself to the American people. He called their attention to the ancient usages of Christians, and the example of the Puritan Fathers, that it was customary for them to assemble on special occasions and thank God for His boundless mercies, wherefore he, President Grant, recommended—he did not command, he recommended—the setting apart a certain day for this purpose. I never saw the Congress, or House of Representatives, assemble without commencing the proceedings by prayer, and there is not a country more punctilious in the observance of religious ceremonies on State occasions, and yet there is no State Church and no appointment of the ministers of any one church to conduct the services;

sometimes it is one denomination and sometimes another. So that the assertion that the State is not religious unless the law selects some particular church and associates it with the State is entirely disproved. (Hear, hear.)

Once more on the Church property question:—

As far as Church property goes I avow my opinion that everything that belongs to the Church belongs to the Church, and everything that does not belong to somebody else. (Laughter.) A Parliamentary committee will deal with that equitably, and the Church will never get the worst part of the bargain. As for those who tell you that if there is disestablishment and a large measure of disendowment the Church will no longer minister to the wants of the people, that is a bad compliment to pay the Church. I believe the Church will stick to her work. (Hear, hear.) I have a better opinion of the clergy. They will say: "Here we are by the providence of God to do our duty." They will throw themselves upon the farmers and others, who have never yet been large givers, and who will give more than ever. Giving is not a very pleasant thing in these days, and I have heard even of Dissenters who sent round for change on Saturday nights and got as many threepenny bits as possible—(laughter)—but still there is a very large spirit of liberality. I am not speaking of Stroud, you know, but I have heard of some Dissenting brethren who would devote the very elect at a collection. (Laughter.) They can carry a threepenny bit under their thumb, and drop it so close to a half-crown that even the very deacon credits them with the half-crown. (Laughter.) But the more you throw the Church on the voluntary love of the people the more she flourishes. I have no fear for the Church of England. There will be some fighting first, but this ecclesiastical question will be settled.

When Mr. Vincent sat down the whole audience rose and cheered him to the echo. The meeting was afterwards addressed by Mr. Sibree, the Rev. F. J. Renkin, M.A., R. Winterbotham, the Rev. G. Park, and the Rev. E. Baker, ending with a hearty vote for the chairman.

On Tuesday Mr. Vincent was at Gloucester lecturing in the Corn Exchange, Mr. S. Bowly in the chair, with Mr. Powell, Q.C., present, and many leading Liberals and Liberationists. Here also Mr. Vincent was received with a rapturous enthusiasm. His topic was, "Religious Equality," of the progress and characteristics of which he gave many happy illustrations. The Rev. J. Bloomfield and Dr. Bond having briefly addressed the meeting, Mr. Powell spoke amidst loud cheers, and expressed his opinion that this question was one of the greatest, if it be not the greatest, question of the age; that it was a question daily progressing, and the importance of which was daily becoming recognised; and the principles which it involved being founded on truth and justice must necessarily become triumphant, and when triumphant must result in the welfare of the Established Church, and what was vastly more important, the welfare and propagation of true religion.

On Wednesday Mr. Vincent addressed a good meeting in the Corn Exchange, Cheltenham, Mr. Alderman Wilson presiding. The address, we are informed, produced a great impression. Dr. Morton Brown moved the vote of thanks.

MR. McDUGALL AT DARWEN.

The *Darwen News* reports at great length a lecture delivered by the Rev. J. McDougall at the Co-operative Hall on Tuesday, under the auspices of three local working men's clubs. Mr. B. Fish presided, and there was a capital representative attendance. After a brief speech from the Chairman, in which he said that they must have this evil of Establishment removed from their midst, the lecturer proceeded to deal with his subject—"How the Establishment was made." Mr. McDougall traced the connection of Church and State through the centuries. We give the following illustrations of his argument:—

On referring to the "Book of Church Law," a great authority with the clergy, he found that from the year 1216 to 1877, the number of ecclesiastical statutes passed was 2,714. No new division of a parish no new ecclesiastical district could be formed, without the authority and action of that distinctly State-created body, the Ecclesiastical Commissioners, which was invested with needful powers by Acts passed from 1835 to 1841. Quite as completely and minutely had Parliament provided the exact forms of belief and service which shall be accepted and used by those within the pale of the Establishment. These were settled by Acts of Uniformity, so-called, and it was simple nonsense for anybody to pretend that a revolution was not made 300 years ago in these matters. The first legislative Acts of Edward VI. were directed to rooting out Popery and to the establishing of the Episcopalian Church. The lecturer read the Act 2nd and 3rd Edward VI., chapter 1, declaring that the Prayer-book was drawn up with the aid of the Holy Ghost, and prescribing certain punishments for those who did not accept of this Prayer-book. He next read an apology made by Parliament on Queen Mary coming to the throne for having, with the aid of the Holy Ghost, made the said Prayer-book; and he proceeded to argue that they were guilty of this hypocrisy and double dealing for religious services, the performance of religious rites and ceremonies, and the inculcation of certain dogmas of belief. The ministers of this Church were authorised, and no other, to do these things by the law, this dealing on the part of the law-makers in order to retain their possession of the spoils of the Catholic Church in the days of Henry VIII. and Edward VI. Mary had but a short reign, and when Elizabeth came to the throne, these law-makers were ready to be sorry again for having said that they were sorry for having made, with the aid of the Holy Ghost, the Prayer-Book, and laws to compel the people to believe in it. Having reviewed the changeability of the Parliaments of those reigns, he proceeded in sarcastic strain to show the readiness with which the bishops and priests agreed to

become Protestants so that they might continue to enjoy State protection and pay. He next quoted the Act of Uniformity of Charles II., making these clerics, and showed that the Act was merely a continuation of the 2nd and 3rd Edward VI., and further backed up by the 5th Anne, c. 5. All this legislation was carried out without the Church being consulted; and if further proof were needed of the supremacy of Parliament, and of its consciousness of power over the Establishment, it was to be found in the fate of the bishops who resisted. If it was asked whether Convocation had nothing to do with these matters, he replied that Convocation would have handed the nation over, bound her hand and foot, to the fetters of Romanism, before this drastic action of Henry VIII.; but notwithstanding their unpatriotic policy, both King and Parliament treated them with respect, consulted them in ecclesiastical matters, and took their advice.

The Church property question was well placed in this connection:—

In this national assignment of land lay the very pith and marrow of the subject of ecclesiastical property, whatever its shape, the history of which was not the history of gifts to a Church or Church body distinct from the State, but of contributions in aid of a National Church Establishment. Were it not for the persistent misrepresentations of Church defence writers and speakers, there would be no need of insisting upon this, as from the very earliest period the control and government of the Establishment had rested with the State. It was impossible to doubt this for a moment, for hundreds of Acts had been passed dealing with the so-called property of the Church. Another popular notion might be here exploded, namely, that the Church as a body, or the clergy individually, could be owner or owners of the property out of which they were maintained. In contradiction of this view the opinion of Sir R. Phillimore was quoted, after which the lecturer said the Bishop of Manchester admitted that "the clergy were holders in trust of property," but holders in trust were not, and could not be, owners. The *Times*, in a leader on June 30, 1868, written during the debate on the disestablishment of the Irish Church, said, "The property which is loosely called the property of the Church, is, and always has been, the property of the nation. It has been set apart at different times, and by an innumerable series of Acts, for certain religious uses, but these uses have always remained under the control of the nation, which has constantly exercised its right of remodelling them. The truth is that the State, being desirous of fulfilling certain objects, adopts as to the less important of them the policy of voting annual sums for their support; as to others, such for example as the salaries of the judges, it charges them once for all on the Consolidated Fund; and as to a third (the stipends of the clergy), it sets apart glebes, tithes, rent-charges, and such like, for their sustenance." To that statement he knew of no possible contradiction which could stand.

In conclusion, said Mr. McDougall:—

The political institution created by a Parliament can never be the body which the Author of Christianity pleases to enter and use in this new dispensation of His spirit. Ruled inwardly and outwardly—in conscience and even in the visible life—by State laws, it can never yield itself implicitly to the laws of Christ and the ideas of His Gospel. By perpetuating this State-institution of religion, men defeat even their own professed religious objects; certainly they defeat the grand fundamental object for which the Church can be said to exist—securing for God the full, willing, complete, enthusiastic surrender of the heart. By such means, men may multiply organisations, and priests, and forms, and ceremonies; but they can never found and sustain a true Church of the living God. They may build a hierarchy and enrich the members of it; but they will do little or nothing to build up that invisible temple of the Eternal, the materials of which are the redeemed nations of men, constrained by Divine love and fortified by Divine grace. No, that mightiest of all factors in modern civilisation, the true Church of Christ, is a supernatural creation. That meanest of all religious agencies of this and past days—the State establishment—is, as I have proved, the poor, incipient, ever changing creature of men's selfish, bigoted and unspiritual wills, expressed in Acts of Parliament. (Loud applause.)

Mr. B. Fish and Mr. Leach afterwards addressed the meeting.

THE MIDLAND COUNTIES.

HALESOWEN.—In the Halesowen Ragged School, on Monday, 26th March, a large company listened with much interest to Mr. J. H. Gordon on "Disestablishment and Disendowment." The greatest order prevailed throughout, and at the close a resolution approving of the principles and action of the society was passed. Two gentlemen were also elected to the triennial conference. Mr. F. J. Turner occupied the chair.

BURTON-ON-TRENT.—On Tuesday, 27th March, a public meeting was held in St. George's Hall, Mr. Councillor G. Johnson, of Derby, presiding. The deputation consisted of the Rev. W. F. Clarkson, B.A., of Lincoln, Mr. Gordon, and Mr. Hastings. The local Church Defenders, inclusive of the senior boys from three Church schools in the town (all well drilled), were reinforced by the curate of Dawley, Salop. Much interruption of the deputation occurred. A Midland Railway porter (No. 402), strong in lung from long practice in shouting, was loudly applauded by his brother rowdies. After the speeches of the deputation, the Rev. R. Chew, ex-president of the United Methodist Free Church Conference, moved, and Rev. J. T. Owens seconded, a resolution in support of "religious equality." To this an amendment was moved by the Rev. R. S. Turner, the new curate of Trinity Church, and seconded by the above-named curate of Dawley. The noise and confusion became so great that it was found impossible to restore order, and the meeting dissolved with three cheers for the Liberation Society, the gas in the meantime being turned off by Mr. Hastings's request.

CORNHOLME, NEAR TODMORDEN.—On Wednesday evening Mr. Gordon lectured in the Methodist Free Church here, the pastor, the Rev. Mr. Robertson, presiding. Attentive hearing; several friends being present from a distance. No opposition. Hearty votes of thanks.

BURNLEY.—On Thursday evening, although so near Easter, and people setting off holiday-making, Mr. Gordon lectured in the Mechanics' Hall, Bromley, the Rev. Mr. Boyden in the chair. Despite a tremendous downpour of rain, a large audience gathered together. There were some few questions. Friends were present from miles around.

WELLINGTON, SALOP.—This town has of late received considerable attention. A month ago the Rev. W. Dorling lectured on "Religious Equality." The valiant Rev. E. Whitehouse, curate of Dawley, with a disorderly rabble at his back, opposed Mr. Dorling, and subsequently delivered a lecture in reply. Friends in Wellington pressed for further service, and the Rev. C. Williams, of Accrington, was secured for Wednesday evening, March 28. J. C. Hyatt, Esq., an Episcopalian, kindly took the chair, and in an appropriate address asked a patient hearing for the lecturer, and promised "the other side" an opportunity for speech afterwards. Amidst great confusion from the "Churchy" portion of the largest meeting we have had in this town, Mr. Williams contended that there was no analogy, as alleged by Mr. Whitehouse, between revolution and the efforts now being made constitutionally to liberate religion from State patronage and control. He spoke of religious equality as the citizen right of every loyal man, and from eminent authorities gave proof that the State had devoted property to the uses of the Church. The Rev. E. Whitehouse then spoke forty-five minutes, giving expression to mere platitudes not unmixed with the usual amount of egotism. Upon Mr. Williams rising to reply, there was a repetition of what usually occurs after a Church defender has had full and fair play, viz., Kentish fire, howling, whistling, cat-calls, &c., &c., led on by several clergymen and the "tag-rag and bob-tail" followers of the "Curate of Dawley." Amidst indescribable noise and clamour the meeting dispersed, after which the public streets witnessed further ebullitions of well-organised "Church defence rowdiness rampant."

OTHER MEETINGS.

DEAL.—On Wednesday evening Mr. Fisher gave a lecture in the Park-street Room on "The Hatcham Case Examined." The Rev. J. Bartram occupied the chair, and there was an excellent attendance. The lecture was very well received throughout. Hearty votes were given to both lecturer and chairman.

CHATTERIS.—On Wednesday evening, March 28, a lecture was delivered by the Rev. J. H. Lummis, of Wisbeach, in the Corn Exchange, the subject being "The Counter-Reformation Movement in the Church Establishment." The Rev. E. Griffith presided. There was no opposition.

OVERTON.—The Rev. G. S. Reaney, of Reading, lectured in the Congregational Chapel on March 26. In spite of clerical influence a good and interesting meeting was secured.

FAREHAM.—An able lecture was delivered in the Institution Hall, on Tuesday evening, on "Mr. Tooth and his Church," by the Rev. G. S. Reaney, of Reading. Mr. E. A. Barling took the chair. The Rev. J. Barnes proposed a vote of thanks to the lecturer and the chairman, which was agreed to.

RYDE.—On Wednesday evening, at the Victoria Rooms, the Rev. G. S. Reaney, of Reading, lectured on "Disestablishment, and Mr. Tooth and his church." The chair was taken by Mr. W. Miller, and there was a good attendance. At the conclusion of the lecture a vote of thanks was accorded to the rev. gentleman.

KIRKBY LONSDALE.—The Rev. J. Browne lectured here last Monday, Mr. J. F. Alexander in the chair. Both chairman and lecturer acquitted themselves well, and were well listened to, excepting by some excited persons, the *Kendal Times* stating that there were "frequent interruptions from the inebriates." Mr. Reed, of the Church Defence Institution, was present, and there followed an elaborate series of inquiries addressed to Mr. Browne, the questions and answers filling two columns of the local paper. Mr. Browne showed great readiness in replying. An amendment against disestablishment was carried at the close.

LECTURES IN DORSETSHIRE.—The Rev. T. Neave, who recently held five meetings in this neighbourhood, last week lectured at Maiden Newton on Monday, where the Rev. G. R. Miall presided; on Tuesday at Broadstone, Mr. Waterman in the chair; on Wednesday at Blandford, the Rev. B. Gray in the chair; on Thursday at Sturminster. In the previous week Mr. Neave lectured at Beaminster and Broadwindsor.

STRANRAER.—A public meeting in favour of disestablishment and disendowment was held here on Monday evening in the West U.P. Church. The meeting was large and influential. Among those present were the Rev. Messrs. Hogarth and Muirhead, U.P. Church; and the Rev. Mr. Charles, Free Church, Stranraer; the Rev. Mr. Wilson, Free Church, Glenluce; the Rev. W. Armstrong, Free Church, Kirkcolm; the Rev. G. Sherwood, Free Church, Sheuchan; and the Rev. John Jamieson, Free Church, Cairnryan. The meeting was addressed at considerable length by the Rev. Dr. Hutton, of Paisley, and the Rev. Mr. Oliver, Glasgow, who both argued for the severance of the

Kirk's connection with the State, on the ground that this connection had invariably proved detrimental to the interests of the Church, involved the grossest injustice, and was glaringly inconsistent with the Scriptural provision for the Church's maintenance and extension. The speeches of the rev. gentlemen were warmly applauded; and, on the motion of the Rev. Mr. Wilson, a resolution approving of disestablishment was carried unanimously.

AYR FREE PRESBYTERY—DISESTABLISHMENT.—The Free Presbytery of Ayr met at Ayr on Tuesday, the Rev. Mr. Hutcheson moderator. The Rev. Mr. Richardson, Dailly, moved that an overture be submitted to the General Assembly, asking them to use all means to secure disestablishment. The Rev. Mr. Porteous, Ballantrae, seconded. The Rev. Mr. Anderson, New Cumnock, moved that the overture be not approved of. He commented on the statements in the overture, and asked were they facts because the favourers of them were ministers? No one would contradict the national poet when he said—

Even ministers they have been kented

A rousing whid at times to vend.

(Cries of "Order.") He denied that the Established Church of Scotland remained, as the overture asserted, in constitutional principle the same as when in 1843 the Free Church left it. (Cries of "It is.") It had been his (Mr. Anderson's) ever-growing conviction that their only safe position was to stand upon their old ground, looking askance neither at the Church of the Establishment nor at the Church of the Erskines, but cultivating with both friendly relations. The amendment was not seconded, and it was agreed to transmit the overture. Mr. Anderson entered his dissent. It was agreed to petition Parliament in favour of the Church-rates Bill and the Proclamation of Banna Bill, and against the Prison Ministers Bill.

HAMMERSMITH.—Mr. Fisher lectured on Monday night of last week in the Albion-street Schoolroom, on "Ritualism: what it is, and how to deal with it." Mr. Groom presided. There was a large attendance of both Churchmen and Dissenters, the room being quite full. The lecture was well heard throughout, the behaviour of the Churchmen being in marked contrast to what it was at the meeting addressed by Mr. Fisher a few weeks before. There was an orderly discussion, but the opponents were quite unable to make progress. A unanimous vote of thanks to the lecturer brought a very excellent meeting to a close.

CHALK FARM.—On Thursday, March 29, Mr. Kearley lectured in the schoolroom of the Baptist Chapel here, the Rev. E. Leach in the chair. It was a bad night, and the audience was small, but the feeling was very hearty, and there was some good speaking after the lecture, which was very well received.

"DISESTABLISHMENT: WHAT IT MEANS AND WHAT IT DOES NOT MEAN."—On Monday week Mr. Herbert V. Wigg, at the invitation of the members of the Bible-class, lectured on the above subject in the Adelphi Chapel, Hackney-road. The Rev. J. H. Snell opened the meeting. The body of the chapel was filled with young men and women. An animated discussion ensued. A hearty vote of thanks concluded a very interesting meeting.

It is thought unlikely that Lord Penzance will sit in the Bodington Ritual case, which is expected to be tried in about a fortnight's time.

The Bishop of Ripon is so entirely unable to compass the work of his diocese, and has not regained strength since the operation he underwent, that he is ordered to leave England at once for several months; and some believe that he may be shortly compelled to retire on a pension.

We understand (the *John Bull* says) that all danger of a prosecution of the rector of St. Ethelburga, under the Public Worship Regulation Act, is averted, Mr. Rodwell having decided to make various alterations in the mode of conducting the services at that church.

THE CLERGY AND THE VALUATION BILL.—At a large meeting of the inhabitants of Cottenham on Thursday night, Mr. John Todd presiding, it was resolved to petition against the 84th clause of the Valuation Bill, which exempts curates' salaries from being rated. It was said that a farmer had as much right to deduct his bailiff's salary as the clergyman his curate's salary.

RITUALIST MOVEMENTS.—The *Church Review* says that it is in contemplation to hold meetings systematically all over the country for the purpose of promoting the repeal of the Public Worship Regulation Act, the petition for which has already received a very large number of signatures. The *Church Times* hears that a declaration and protest of the clergy "against the unconstitutional attempt of the Judicial Committee to repeal the Ornaments Rubric, and to subvert the principle upon which the Reformation of the Church of England is based," is being very largely signed.

THE PAPACY.—The Roman correspondent of the *Daily News* says that preparations for the Conclave are proceeding with as much energy as though the Pope's death were a matter of days. Meanwhile the Vatican organs represent that the health of Pius IX. is as satisfactory as possible; and, to lull misgivings, make an imposing parade of the arrangements for his approaching Episcopal Jubilee. The Roman Curia has addressed a circular to all the German bishops, recommending a moderate attitude towards the regulations of the Government. It is also preparing a series of questions for the

German bishops, the answers to which will determine how far a *modus vivendi* can be arranged between the Government and the Holy See.

ST. JAMES'S, HATCHAM, had a visit from its Bishop on Good Friday. His episcopal lordship of Rochester has hitherto held aloof, but he preached the sermon on Friday morning. There was a good congregation, which did not fail to notice that the bishop's sermon case was embellished with a large illuminated cross, which he rather ostentatiously displayed as if in token that he was not the destroyer which Mr. Tooth's friends imagined him to be. The sermon itself was simply an ordinary discourse on the great subject of the day. But the recalcitrant churchwardens never came near the church. They have so far condescended to co-operate with the "schismatics" who hold the church against Mr. Tooth, as to sign the placard offering £10 reward for the discovery of the Vandal who blackened the pictures upon the altar screen.

CLERICAL FELLOWSHIPS IN THE UNIVERSITIES.—One by one the colleges are speaking out with reference to the Universities Bill now before Parliament. Several of the Oxford colleges have petitioned for great reforms, one of them, Oriel, praying for the abolition of the clerical test. University College has now followed suit, and petitioned that "after adequate provision for religious instruction and the due performance of the chapel services has been made from among the governing body, all clerical distinctions should be abolished by the bill." Brasenose College has petitioned that Clause 18 of the Universities Bill shall "be so altered as to secure that the proportion of fellowships, for the holding of which the entering into holy orders will be a condition to the whole number of fellowships, shall not be increased in any case by the operation of the bill."

ECCLESIASTICAL GRANTS IN BRITISH GUIANA.—The following is an extract from the *Royal Gazette* (Demerara) of Feb. 8, 1877:—"The Court of Policy met to-day at about half-past twelve, and sat with closed doors till a quarter to two. There were present the Governor, the Government-Secretary, the Attorney-General and the Auditor-General, of the official section of the court, and the Honourables Robert Smith, William Russell, and H. T. Garnett, of the elective section. A statement of the expenditure of the grant of 1,458/ 6s. 8d. made by the combined courts to the Wesleyan Missionary Society for the year 1876, forwarded by the superintendent of the mission, was paid over. There was also submitted a statement of the manner in which it was proposed to expend the rate for the present year. Similar statements by Bishop Etheridge, of the Roman Catholic Church, the grant being 2,500/., and the Rev. J. K. S. McFarlane, of the Congregational Dissenters, the grant being 50/., were also paid over."

FATHER HYACINTHE.—Father Hyacinthe's lectures will be delivered at the Cirque d'Hiver, Paris, on the 15th of April and two following Sundays, the subjects being "Regard for Truth," "Reform of the Family," and "The Moral Crisis." Justly resenting some of the reflections passed on him at the recent trial by M. Betolaud, advocate for the Montalembert family, Father Hyacinthe has addressed him a letter, in which he says:—"A man is not an apostate for acting according to his conscience, nor of abandoned morals for marrying. These are my two crimes—the only ones with which it has been possible to reproach me, and I am not disposed to do penance for them. To-day, as in 1869, I refuse to acknowledge publicly the Pope's infallibility and omnipotence, in which I do not believe privately. To-day, as in 1872, I affirm the inalienable right of every man and every Christian to a public, honest, and sacred marriage."

THE PRIMATE AND BISHOP BECKLES.—The Archbishop of Canterbury, writing to the Bishop of Edinburgh, says:—"I hope you will state to the Primus and the other bishops of the Scottish Episcopal Church, that in no way, directly or indirectly, have I given any countenance to Bishop Beckles' proposal in reference to the episcopal congregations which stand aloof from communion with the bishops of the Scottish Episcopal Church. It is my opinion that, especially since the changes restraining the use of what is commonly called the Scottish communion office, there is no reasonable ground why the congregations in question should not be united with your body, and I had been in hopes that recent events were tending to put an end to a division which naturally weakens the legitimate influence of the Scottish Episcopate, and gives an impression of differences in doctrine existing among Scottish Episcopalians inconsistent with hearty unity of action. I believe that such differences are not greater than must naturally be expected in every community among intelligent religious men who claim the liberty of thinking for themselves."

THE ROMAN CATHOLIC ATTEMPTS ON THE IRISH CHURCH SURPLUS.—The Dublin correspondent of the *Pall Mall Gazette* writes:—"The Dublin town council held a meeting on Thursday on the University Education question and Mr. Butt's bill, when there were present the whole body of the Roman Catholic and extreme Liberal members. After a discussion, a resolution was carried in favour of an endowment of the Catholic University out of the Irish Church Surplus Fund. Their petition on the subject they propose to present at the bar of the House of Commons. There was only one Conservative member who took part in the debate, and he voted against the motions. The principal speakers for the resolution were Messrs. Gray, M'Swiny, Dawson (a former student in the Catholic University), Fry, and Campbell. Alderman Harris, a Jew

member, was in favour of a charter, but strictly guarded himself against the proposal for an endowment. The Conservative member present, Mr. Tickell, dissented from the various resolutions when put. The absence of the rest of the Conservative party was probably intended as a protest against the proceedings."

THE INCREASE OF THE EPISCOPATE.—The following is a statement of what has been the result of the report put forth last July by the committee of the Additional Home Bishops Endowment Fund. It recommended, it will be remembered, the erection of six new sees, in addition to the bishoprics of Truro and St. Albans, which were then in the course of being founded. The following steps have actually been taken to carry out this scheme:—1. In Liverpool the sum of 50,000/ has been already guaranteed towards the sub-division of the see of Chester, the bishop of the diocese cordially supporting the movement, but on the distinct understanding that the ancient bishopric of Sodor and Man should not be merged. 2. A diocese of Wakefield is contemplated to relieve the pressure of the immense population in the great woollen manufacture towns, which must be heavily felt by the occupants of the sees of Ripon and York. 3. The dioceses of Lichfield and Lincoln are to be relieved by the erection of a see for Nottingham and Derbyshire, having Southwell Minster as its cathedral. Important meetings have been lately held to promote this object, and a large sum of money is already raised. It is felt that by this scheme the principle of going by county boundaries is preserved, although two are joined in one diocese. Later on an effort may be made to erect a separate see for each county, but certainly at the present time this is the only practical scheme, and, as the two counties are already so closely allied in business and other matters, their conjunction in one diocese seems natural. 4. Some preliminary measures have been taken with regard to the see of Worcester. It is thought that Warwickshire with Birmingham, and Worcestershire with a portion of the Black Country, should each form a separate diocese. 5. A very active effort is being made to restore the ancient see of Bristol, and a sum of 8,000/ has been already promised in the city of Bristol alone towards this object. The Bishop of Gloucester and Bristol has expressed his willingness to surrender 500/ a year from the income of the see, if the division takes place, towards the endowment of the diocese of Bristol. 6. The Bishop of Durham has expressed his willingness to give up 1,500/ a year towards the erection of a separate see for Northumberland, and he has given this as the subject for discussion to all the rural deaneries in the diocese.

RITUALISM IN THE DIOCESE OF PETERBOROUGH.—The Bishop of Peterborough has, the *Guardian* says, had a representation made to him by Mr. Kirby, churchwarden of Weedon Beck, Northamptonshire, and two other parishioners, against the vicar, the Rev. A. H. Winter, for the following and other "innovations":—

1. The placing on the communion-table, without first obtaining a faculty, and without the consent of the churchwardens and parishioners, a ledge of wood covered with cloth, and placing thereon a cross and two candlesticks and two vases. 2. Standing at the west side of the table, with his back to the congregation in reading the Lord's Prayer at the commencement of the communion service. 3. Kneeling at the Collect for the Queen with his back to the people. 4. Removing of the school children from a place where they were seated by the churchwardens, to another place in the church, contrary to the churchwardens' wishes, and whose authority in this matter is entirely ignored.

Bishop Magee has decided that proceedings shall not be taken thereon for the following reasons:—1. Because several of the matters complained of are stated by the incumbent to have been reformed or discontinued by him: that is to say, the use of crosses and flowers in vases on the communion-table or the retable, as complained of, and the use of a piece of lace or embroidery upon the communion-table during the communion service, as complained of. The incumbent has further undertaken to reform the alteration of the stuffing of the kneeling cushions, as complained of. 2. Because the several ornaments alleged to have been placed upon the communion-table are not "decorations forbidden by law," and because the same are such ornaments or decorations as are frequently introduced and used without a faculty, and it might reasonably be expected that a faculty, if applied for, would issue for the allowance or confirmation of the same as a matter of course. 3. Because the charge contained in the fourth paragraph is too vague to be made the subject of a proceeding under the said Act, and further, having regard to the reason next hereinafter contained, ought not to be proceeded with. 4. Because the subject of the position of the minister during the communion service, and especially during the prayer of consecration, has been declared by judicial authority to be the subject of "conflicting decisions," and there is reason to believe that the law on the above subject will shortly be brought under the consideration of the Final Court of Appeal, and will be determined; and because it is unnecessary and inexpedient that, pending such appeal to such court, the question should be again raised before the court of first instance. 5. Because none of the matters contained in the representations were such as, in the bishop's opinion, were necessary or desirable to be made the subject of adjudication or mention under the said Act, and the incumbent had declared himself ready and willing to obey the bishop's directions respecting each and all of the said matters. Mr. Kirby, however, is not satis-

fied, and says:—"The parishioners who are acting with me are determined that the matter shall not rest here; and we are being advised as to our further proceedings. While we live we shall use our utmost endeavours, by all legal means, and by every influence we can bring to bear, in spite, too, of bishop and vicar, to have our communion-table restored to the condition it was in when Mr. Winter came to this parish, and which was, according to the judgment of Her Majesty in Council, that of the Church of the Reformation, instead of allowing it to remain, in their lordships' language, with the additions of a super-altar, candlesticks and vases, of the Church of Rome."

THE PRESIDENT OF THE ENGLISH CHURCH UNION ON THE CLAIMS OF THE ANGLICAN CHURCH.—A few days ago the Hon. C. L. Wood delivered a lecture at the Royal Public Rooms, Exeter, on "St. Thomas à Becket." There was a crowded audience, presided over by the Earl of Devon. Towards the close of his lecture, Mr. Wood, who greatly eulogised the subject of his address, made the following remarks:—

It will be said finally that it is a duty of Divine obligation to obey the civil power in whatever it may order, whether it be against the law of the Church or not, so long as the matter in question is not one directly commanded or forbidden by the law of God. I reply by asking, "Do we believe that God has founded a kingdom with a King ruling and governing that kingdom through an executive whom He has himself commissioned—a kingdom complete in itself, and so distinct from all earthly power that no human authority has a right to interfere in its concerns?" (Applause.) Assuredly we believe it, just as we believe that no foreign prince has a right to interfere with the Queen's Government. But then what is the consequence? Why, that loyalty to our King and obedience to His Government forbid us to admit that in matters relating to His kingdom there can be any duty to yield obedience to any but his representatives. The powers that be are indeed ordained of God, but the State is not the only power that exists by God's ordinance. The Church of God exists by His decree, and within her own sphere can admit no rival claim to the obedience of her children. It will be urged, I know, that the dangers from a collision with the State are so great, the consequences of disestablishment so serious, so much that is valuable will still remain even if the point now in dispute have to be surrendered, that it is madness not to submit: such was the advice tendered more than once to St. Thomas by the bishops at Northampton and elsewhere, when they besought him to yield to save the Church, himself, and them, from the consequences of the King's wrath. The usages to which he was asked to consent were not, they urged, so absolutely intolerable; they were not so very different to the customs previous Kings had exacted from the clergy. Surely it would be better to compromise the matter, in the hope that things might not turn out so badly after all! We are all familiar with such language. The matters in dispute, we are told, are unimportant. The Privy Council does not profess to decide doctrine—it claims nothing but a mere power of interpretation. Why ruin the Church, and involve yourself and us in all sorts of trouble for the mere externals of religion, matters which do not signify so very much after all? To all such arguments we can only reply in the words of St. Thomas to the Bishop of Poitiers and another, when they spoke of the downfall of the Church if he did not accede to Henry's terms—"Brother, have a care lest thou bring the Church to a downfall; I, by God's favour, never shall. It is not by expediency, or by schemes, however wise, that the Church is to be governed, but by justice and truth." (Cheers.) It is not that we underrate the evils of disestablishment. We are keenly alive to them. We would make many sacrifices to avoid a collision between the Church and State in England. But if the alternative is forced upon us, and we have to choose, in the words of Mr. Keble, "between spiritual privileges and visible external advantages, we believe there is only one rule that can safely be followed, and that is to leave the Establishment, as a great temporal blessing, in the hands of Him who knows whether we shall improve or abuse it; but that our fears, our jealousies, our prayers, our efforts, should be mainly, not to say exclusively, directed to the preservation and well-being of the Church Catholic among us, as such; that we may restore what is gone to decay, and strengthen the things which remain and are ready to die; lest our work be found at last wilfully imperfect before our God." It is because St. Thomas discerned this great truth, and lived and died for its vindication, that he has won the love and deserves the veneration of Churchmen.

A London florist states that he yearly imports from Germany 6,000 clumps of lily of the valley, and that in addition to these he also uses several thousand single-flowering crowns. The average weight of his importations is something like four tons.

GOOD FRIDAY.—Most of the London churches were crowded on Friday at the various special services which were held. What is known as "the service of the three hours" has been this year introduced in many churches the clergy of which are not Ritualists or even very pronounced High Churchmen. It was observed at St. Peter's, Eaton-square (Mr. Wilkinson's church), and at the parish church of Kensington (Mr. Mac-lagan officiating). That portion of the Londoners who regard the day as a holiday had the benefit of exceedingly fine weather, and all the places of resort around the metropolis were thronged with holiday-makers. Nearly all the railway companies ran cheap excursion trains, one train on the London, Brighton, and South Coast Railway, from London Bridge to Portsmouth, started with between 600 and 700 passengers. At the Lillie Bridge Grounds about 8,000 persons assembled to witness the annual sports of the Cumberland and Westmoreland Wrestling Society; and at the Crystal Palace the total number of visitors was 28,236.

Religious and Denominational News.

BRIDGWATER.—Sir Charles Reed, Chairman of the London School Board, on Thursday afternoon laid the foundation-stone of new Sunday-schools at Bridgwater, in connection with the Congregational Church there. Sir Charles congratulated his hearers upon the spread of the principles of religious liberty. He hoped they would all hold fast to the word "Protestant," and that they would continue to protest, not only against the assumption of the Church of Rome, but also against the existence of a State Establishment. Civil power had nothing to do with a man's religion, and it was not properly within the province of a civil magistrate to interfere with a man's conscience in the matter of faith.

SUNDAY SCHOOL CONFERENCE.—The twenty-first annual conference of the representatives of the Sunday-schools of Yorkshire was held on Good Friday at Keighley. The proceedings in the forenoon consisted of a discussion upon a paper read by the Rev. H. T. Robjohns, Hull, upon the best means of conserving the spiritual results of Sunday-school teaching. In the afternoon, the subject introduced for discussion by Mr. Groser, a deputation from the London Sunday School Union, was that of obstacles to the spiritual success of Sunday-school teaching. A public meeting was held in the evening, presided over by Mr. Edward Crossley, President of the Yorkshire Association of Sunday Schools.

HASTINGS.—The church in Robertson-street Chapel, Hastings, is engaged in erecting, at the cost of £5,000, a building, to consist of a central room with galleries, together with twenty-four separate class-rooms, for increased accommodation for Sunday-school, Young Men's Christian Union, Working Men's Meeting, &c. At the services in connection with laying the memorial-stone, three sermons were preached on the 18th and 20th, by Rev. R. W. Dale, M.A., of Birmingham. The stone was laid by the Rev. James Griffin (former pastor of the church); and the Rev. Charles New (pastor), Andrew Reed, B.A., C. R. Howell, W. Porter, and others took part in the engagements. The collections at these services amounted to about £325.

APPRENTICESHIP SOCIETY.—The half-yearly election meeting of the Society for Assisting to Apprentice the Children of Dissenting Ministers was held at the Memorial Hall, Farringdon-street, on Tuesday, March 27, 1877. The chair was taken by the Rev. I. Vale Mummery, F.R.A.S. The Rev. W. S. H. Fielden opened the meeting with prayer. After a few judicious remarks by the president, the minutes of the last meeting were read and confirmed. The poll was opened at twelve, and closed at one o'clock, when the eight candidates at the head of the list, whose names were given in our last number, were declared duly elected to the benefits of the society. The honorary secretary made reference to the increased interest felt in the operations of the society, as shown by the unusually large number of votes polled at this election. With a few observations from the chairman, the meeting was closed with prayer.

ZION CHAPEL, EAST GRINSTEAD, SUSSEX.—The Rev. E. E. Long, having resigned the pastorate of Zion Chapel, East Grinstead, after a successful ministry of nearly eight years, a farewell meeting was held on Wednesday, March 28. After tea, to which about 100 sat down, a public and largely-attended meeting was held, at which Mr. Henry Fowle, of Redhill, presided. A testimonial, consisting of a purse of sovereigns, to which an illuminated engrossed address is to be added, was presented to the pastor, besides an elegant writing-case from the Sunday-school children, and a handsome marble timepiece, suitably engraved, from the teachers. Addresses, expressive of high personal regard and esteem, were delivered by the Revs. T. Brantom (of the Moat Church), and H. T. Grigg, and by Messrs. Fowle, Cramp, Jenks, and Vince, all the proceedings being very interesting and deeply impressive.

DENOMINATIONAL INTELLIGENCE.—On Good Friday, March 30, the members of the Baptist Church, Highgate, celebrated their 68th anniversary, two sermons being preached during the day, and a tea-meeting being held in the afternoon. In the morning the Rev. J. P. Chown, of Bloomsbury Chapel, preached to a crowded congregation, taking for his text the 4th verse of the 23rd psalm. At the close of the service, the Rev. J. H. Barnard, the pastor of the church, remarked that he had now entered upon the fifteenth year of his ministry amongst them, and took the opportunity of acknowledging the great kindness and encouragement he had received from his brethren in the ministry of all denominations, who had been always ready to assist him and show their sympathy with the Church on these anniversary occasions. In the afternoon a large number of members and friends sat down to an excellent tea, and in the evening a sermon, founded upon Acts xii. 1-17, was preached by the Rev. Dr. Culross, of Highbury, the chapel being well filled. The collections were good, and the occasion was felt to be one for much congratulation and praise.

THE REV. G. B. JOHNSON, who has been for eighteen years the honoured pastor of the church at Francis-road, Edgbaston, Birmingham, has felt it his duty to accept the unanimous call of the church at Belgrave Chapel, Torquay. On Sunday, March 18, he preached his farewell sermons to crowded congregations. During his ministry the church at Francis-road, of which he was the first pastor, has grown in numbers, strength, and influence, and has long been one of the most influential churches

in the neighbourhood. Mr. Johnson was secretary of the Warwickshire Congregational Union, and the following resolution, in reference to his approaching departure, was adopted at a meeting of the union on March 26:—"The members of the union would place on record their sense of the great loss they will suffer by the removal of Mr. Johnson. They call to mind the important services rendered by him in the origination and establishment of the union in the year 1859; and the deep earnestness, untiring devotedness, unfailing discretion, geniality, sympathy, and business talent with which its affairs have ever since been conducted by him. They venture to assure their friend, now present in his official capacity for the last time, of the profound esteem and affectionate regard which all the members of the union have been led to cherish towards him; and to state that no lapse of time or distance of separation will cause them to forget the debt of obligation under which they feel they are placed by labours the full value of which no words can express. The degree of prosperity and usefulness to which this union has attained, and the ardent affection cherished toward Mr. Johnson in the hearts of its members, will be the abiding memorials and proofs, public and private, of the value and efficiency of those services."

Correspondence.

THE LIQUOR TRAFFIC.

To the Editor of the Nonconformist.

SIR,—Mr. Dawson Burns's interpretation of that part of the article on Mr. Chamberlain's motion which relates to the probable combination which would take place under the Permissive Bill between the discontented portion of the public and the liquor-traders, if not absolutely included by the context, is so by fair inference from the drift of the argument. The "liquor-traders" referred to are of course not those whose licences, either under the Permissive or the Gothenburg system, would have been taken away, and who, *ipso facto*, would have ceased to be "liquor-traders." The "liquor-traders" throughout the country are meant—who would undoubtedly combine to fight every town in which an attempt might be made to introduce either the Permissive or Gothenburg scheme, or in which either the one or the other might be in actual operation. It seems to me a very considerable advantage that, under the Permissive system, they would naturally and inevitably have for their allies the discontented portion of the public; under the Gothenburg scheme they would not, or not to the same extent.

Yours sincerely,

THE AUTHOR OF THE ARTICLE.

To the Editor of the Nonconformist.

SIR,—I regret to say that the official returns for 1876 do not show an abatement, but rather an increase, of that addiction to strong drink which is deplored by every true patriot and enlightened statesman.

The trade and navigation tables give a close approximation to the actual totals as subsequently corrected, and the figures there represented are reproduced below.

The quantity of beer consumed is calculated on the excise estimate that two bushels of malt yield one barrel, and that each cwt. of sugar is equivalent to 4.4-5 bushels of malt.

The question of cost to the purchaser is also a matter of calculation, but the prices assumed will be regarded as very moderate when it is known that they are made to cover all profits, including those obtained from fabrications and alterations and dilutions of liquors exposed for sale—

British spirits	29,930,288 gals. at 20s.	£29,930,288
Foreign and Colonial Spirits	11,487,795 " 22s.	12,626,574
Total ardent Spirits	41,418,083 gals.	£42,566,862
Wine	18,600,846 " 15s.	13,950,635
Beer—Malt used	59,298,869 bushels	
Sugar	4,129,070 "	
	63,427,939 "	
	31,713,969 brls. at 48s.	76,113,524
British wine, cider, perry, &c. (estimated)	10,000,000 gals.	1,000,000
		£133,631,021

I may add that, principally by an increased estimate of the retail prices of fermented liquors, Mr. W. Hoyle, F.S.S., a very careful statistician, considers the national expenditure in alcoholic drinks in 1876 to have amounted to one hundred and forty-seven millions sterling. My own estimate, therefore, may be regarded as remarkably moderate.

As to the alcohol contained in these quantities of strong drink—if we take the proportion in distilled spirits at 50 per cent., in beer at 5 per cent., and in wine at 15 per cent., we find that 20½ million gallons were drunk in ardent spirits, 57 million gallons in beer, 2½ million gallons in wine, and half a million gallons in other liquors—a total of 81 million gallons in one year, a quantity of alcohol sufficient, if distributed among the inhabitants of the earth, and swallowed at one time, to have killed every man, woman, and child upon the globe.

To the foregoing some other facts may be added, deserving universal consideration:—

1. The nutritious grain used in the manufacture of the intoxicating liquors drunk in our own country alone last year would have sufficed to support the entire population of the United Kingdom for several months.

2. The consumption of these liquors was the cause, directly or indirectly, of a loss of tens of thousands of lives, of a vast amount of needless disease, of enormous poverty and pauperism, of indescribable domestic wretchedness, and of an extent of vice and crime, irreligion and profanity, utterly shameful to any nation professing to be civilised and Christian.

3. According to the highest medical evidence, and best statistical data, the whole of this consumption of intoxicating liquors might have been dispensed with at no sacrifice of health, but with benefit to all.

4. The appropriation of even a half of this expenditure on our cotton and other manufactures of a useful character would have averted that depression in our own home trade which still continues.

5. There is every reason to believe that by the deterioration of property, superfluous taxation, loss of time, and arrested production of wealth, all occasioned by strong drink, a loss equal to that incurred by the direct expenditure was caused to the national resources.

The conclusion is unavoidable, that our national habits and legislation as to strong drink have yet to be reformed to a degree little appreciated by ignorant or indolent optimists, in order to ensure our national emancipation from the sin that so easily besets us, and the scourge which so unceasingly afflicts us.

I am, Sir, respectfully yours,

DAWSON BURNS.

United Kingdom Alliance, 52, Parliament-street, S.W., March 31, 1877.

CANON FARRAR ON THE ASSAILANTS OF THE STATE CHURCH.

To the Editor of the Nonconformist.

SIR,—You are probably not aware that you are a "harp." But you may perhaps be unconscious of the possession of wings, though that may be only because you are so busy flapping them that you have forgotten their existence. Did you know that your hands were greedy and jealous, and that you own a pair of heels which are so heavy and mysteriously armed that they are capable (let Balaam's ass no more be mentioned as a wonder) of making a marble floor shriek. You may be as much astonished to learn these and other particulars about yourself as Christopher Sly was to be told that he was a lord and not a tinker. But I fear they are correct. I am afraid there is a reference to you and other Liberatorists in the subjoined extract from the *Cambridge Independent Press* of a sermon preached before the University of Cambridge on March 18 by Canon Farrar:—

Thank God that the nation has now awakened to its duty, and when the work of our beloved Church is so shamefully disparaged, when one hears nearer and nearer the flap of harpy wings, in a day when she may soon be ruthlessly and irreparably despoiled of her ancient honours, when greedy and jealous hands may snatch at her possessions, and the marbles of her Temple floor shriek under the armed heels of the spoiler and the Philistine—if men are justly angered by the blind pretensions of illiterate sacerdotalism and the perverse puerilities of illegal ritual, let it at least be remembered that she it was, and she only, who, whatever her follies or her weaknesses, yet long ago threw herself in the undefended breach against the hosts of Satan, and made the first great effort to rescue the children, to rescue the little ones, to rescue the lambs of Christ. One word more to point my moral. The Church of England began the good work, and may she—which means, may you—extend and continue it.

The reference is plainly distributive, and, at least, you will admit the authority is high. It will be seen that the distinguished divine has courteously left you the choice between the character of a "spoiler" and a "Philistine," for which I hope you will be duly thankful. I heard the sermon and, from the point where I was, I could see a large number of "harpies," both amongst the University men and the townspeople. I thought the first part

of the sermon very fine in spirit; but, on the whole, the preacher's manner, when he here and there piled up the adjectives and epithets, rather reminded me of the criticism of the "Life of Christ" as being the style of the *Daily Telegraph*. But when the Canon got to the passage now referred to, I felt that, natural as is bigotry to the ordinary clergyman in his ordinary mood, it was altogether unworthy of such a man speaking from such a position.

But I was still more astonished at what followed, for the learned canon went on to say that the Church of England had been animated by a very enlarged spirit in the matter of education, and had made the first effort to extend its blessings to the people. But is it not a fact that the work of popular education was begun by Joseph Lancaster, a worthy Quaker, and pushed on to success before the Church of England took up with Dr. Bell and founded the National School system? After this, we may expect to hear a few years hence that the Church of England made the first attempt to stem the tide of intemperance. I fancy that the one statement would be about as true as the other. Yet I heard a delegate of the United Kingdom Alliance tell the Bishop of Ely and his friends that, though they were late in the field, he was very glad to see them (he did not say drinkers and all), and he hoped they would do good work; but that he was bound to confess that, so far as they had gone, the Primitive Methodists had done far more for temperance than the Church of England. Is it not fairly correct to say that with education and temperance alike the Church of England has dealt, as the *Times* deals with political questions, it has caught the rising tide? Might one not say with truth, "Other men have laboured, and ye have entered into their labours"?

It may form an interesting illustration of the enlarged zeal for education in the interests purely of the people over the "lambs," which inflames the bosoms of Established Churchmen, when I say that amongst the listeners to that tirade I could see one of the many to whom, in spite of a distinguished University career, the Church of England denied a degree because he was a conscientious Dissenter, and that the "old schools" of Cambridge, for which Dr. Farrar was so eloquently pleading, are saturated with sectarianism, and barricaded with a double test, so that not only all the teachers, but also all the governors must be members of the Established Church! Verily, there is a great zeal for "the lambs;" only the lambs must come into the clerical fold; better that they should remain in the gutters, than that there should be a school board to provide them with education which should be unsectarian and free from the control of the clergy. That, alas! is the noble enthusiasm for education which in glowing periods we are asked to admire, and which is to plead powerfully in her favour when the ferocious believers in religious equality claim equal justice for all. If there be nothing better than this, I think the "harpy wings" must be very near indeed.

I am, yours faithfully,

A GRADUATE.

Cambridge, March 26, 1877.

RAILWAY ACCIDENTS.—The official report of the accidents on railways during the past year has been issued. Altogether, the number of persons killed and injured on railways in the United Kingdom in the course of public traffic during the year 1876, as reported to the Board of Trade, were as follows:—

Passengers:—	Killed.	Injured.
From causes beyond their own control	38	1,279
From their own misconduct or want of caution	101	601
Servants of companies or contractors:—		
From causes beyond their own control	43	381
From their own misconduct or want of caution	630	2,216
Persons passing over railways at level crossings	59	30
Trespassers (including suicides)	305	131
Other persons not coming in above classification	63	77
	1,215	4,724

In addition to the above, the railway companies have reported to the Board of Trade, in pursuance of the 6th section of the Regulation of Railways Act, 1871, the following accidents to 40 persons killed and 1,389 injured, which occurred upon their premises during the year 1876, namely:—3 passengers killed and 27 injured by falling down steps at station, and 2 passengers killed and 47 injured from other causes whilst upon the companies' premises; 13 persons killed and 42 injured whilst transacting business in connection with the railways; and 23 servants killed and 1,272 injured whilst engaged upon various duties in warehouses, goods-yards, sheds, and other places. Thus the total numbers reported to the Board of Trade by the several railway companies during the year 1876 amount to 1,285 persons killed and 6,113 injured.

LONDON CONGREGATIONAL UNION.

The annual meeting of this association was held yesterday at the Memorial Hall, Farringdon-street. At three o'clock a conference was held, the Rev. Dr. Raleigh, chairman of the Union, presiding, supported by the Revs. J. G. Rogers, Dr. Kennedy, Dr. Parker, A. Hannay, J. H. Wilson, Mr. Albert Spicer, and Mr. H. Wright, J.P.

The hymn commencing, "Lord, give me light to do Thy work," was sung, and the chairman read part of the 3rd chapter of Colossians. The Rev. Frank Soden offered prayer.

The CHAIRMAN said he was glad to see so many gentlemen present, notwithstanding its being Easter Tuesday. They were about to take up a subject of the utmost importance, upon some points of which they were all agreed, and the only difference was as to the best means to obtain the desired ends. He would himself say nothing on the subject at present, but content himself with introducing the esteemed brethren who had pledged themselves to render the subject as it commended itself to their judgments. He called upon the

Rev. J. G. ROGERS, who said he would read the resolution he had consented to move at the outset lest he should forget it afterwards, and that they might observe at once the line which that resolution took:—

That this Union approves of the principles of the scheme proposed by the Finance Conference, and generally accepted by the Congregational Union of England and Wales at its last autumnal meeting, and expresses its willingness to enter into conference with the county associations, so as to aid in the formation of a General Finance Board; but as the London Congregational Union has in view the purchase of sites in addition to those objects contemplated by the proposed Board, it reserves power to retain a proportion of its funds for the aforesaid additional object.

They would observe that the question with which they had to deal was one purely of principle, and he was not going to attempt to explain the plan on which the proposed new Finance Board was to be worked, but only endeavour to set forth the principles on which the scheme was based, and commend it to their acceptance. The principle was a very simple one, and not at all the alarming one which some seemed to suppose. It was that which was taught in the words, "Bear ye one another's burdens, and so fulfil the law of Christ." Its special application in that scheme was the recognition of the fact that churches were like individuals, and should act in the same way as individuals one towards the other. He would not indulge in any high strains of what the scheme would do, nor adopt a pessimist tone as to what would happen if it was not adopted, but would look at it as a plain matter of business. They were not, he supposed, prepared to say that Congregationalism was likely to be the religion of the entire people of England, or that the work of Christ could only be done by churches constituted upon their polity. Nor could they but perceive that, according to the diversity of men's minds, there would be variety of church government and development. But they all felt that Congregationalism had a great work to do in that country, and that if it did not do it not only Congregationalism, but the country itself, would be injured. He was not at all afraid that the hierarchical bodies would absorb all the people of the country, but they had come to a time in the history of the country, and there were events looming in the future, which would constitute a crisis in which Congregationalism must either advance or retrograde. He looked very anxiously to the future of Congregationalism, because he believed they were battling for evangelical truth, in its solidity, and in connection with ecclesiastical freedom. The great principle of evangelical truth, independently of human authority, was committed to their defence, and if they failed, the consequences to the truth would be very serious. If that was true were they doing the work? They had been handicapped in the past, and were likely to be more so in the future, and they had to see if it was possible for them to do anything to increase the true efficiency and minister to the progress of the churches. It might be said they had enough to do in London, and Lancashire and Yorkshire might say they had no strength to spare for the country at large. But if that ground was taken, what was to become of those districts of the country in which there was not much vitality? He did not believe in the plea—it was a mere utterance of faithlessness to suppose that the churches were not equal to the demands made upon them. On the lower ground of selfishness it was impossible that Congregationalism could remain strong in the great centres of population, if they allowed it to be stamped out in the rural districts. The self-same principle which he was advocating led to the formation of county unions, which were the sources of the strength of Congregationalism. And those confederations did not lead to any sacrifice of independence. The only difference between those county unions and the proposed scheme was, that one did for each county what it desired to do for the whole country. He was told the difference of area was a very serious matter; but he did not consider it was so, considering the facilities of communication which now existed. It was said, too, that there would be a good deal of centralisation, and that was supposed to be Presbyterianism; but if they chose to have a representative

constitution for the purpose of carrying on Christian work, they were not to be scared by that term. Nothing could be done without centralisation. If each county was of the same extent it might be left to itself, but considering that there were whole groups of counties in which Congregationalism could hardly hold its own, he failed to see why as Englishmen, they should not care for the whole of England. It had been suggested that they should have a supplementary fund. He saw no objection to that, but it involved the idea of centralisation in a much more objectionable form. Another plan was that they should trust to the Home Missionary Society. The object of the scheme was twofold—to strengthen Independency, first, by strengthening the churches and pastorates in existence, and then by breaking up new ground. But if the Home Missionary Society did the whole work there would still be centralisation. It was proposed in the scheme that the Board should be representative in its character, and composed of gentlemen sent up by the different counties, and there was to be a court of appeal, so that they would have representation and popular government. It seemed to him that looking at it as a question of Independency, the advantage must lie with a scheme which recognised the individual church throughout. He failed to see the difficulties arising out of the thought of centralisation. It was certainly a venture they were asked to make, but if they did not make it how could they make progress? Considering the state of the rural districts and the pecuniary difficulties of their ministers, was it not enough to crush out the spirit of their brethren to contend against those things? The Bishop of Peterborough said lately that something must be done for the clergy, and the Wesleyan Conference was moving in a similar direction. He had heard words from Congregational lips which he did not expect, "Let well alone." But their motto was progress, and in that particular case they were not asked to let well alone. It was not well that numbers of their brethren should be left to starve upon salaries of 60% downwards, and pressed with pecuniary difficulties, and left to haphazard and chance. Because he did not think it was well, he moved the resolution. (Cheers.)

Mr. HENRY WRIGHT said his first expression must be one of thankfulness that that London Congregational Union, so young, yet robust and vigorous, was able to afford a platform from which they could discuss that momentous subject. He believed they were approaching nearer to a decision upon that question. At the outset there were some men who could not see their way to give a hearty assent to the formation of the Congregational Union of England and Wales. He was speaking to one of those gentlemen, and asked him how he thought the churches in one or two places could survive against the influences brought to bear against them without the application of some external help such as the Congregational Union was able to give. He replied that it would be a good thing if those churches had been exterminated long ago. Of course it was useless to reply to such a one. In private conversation he had found that the objections to the proposed scheme had become smaller and beautifully less. Some object to it that it would perpetuate the existence of small churches and illiterate pastors, and others that it would lead to the extermination of those classes. Others objected that it was too large a scheme to be accomplished, and another class that they were getting on very well, and there was no need for a new departure. Others believed that if disestablishment took place, and they enjoyed religious equality they would do very well. Others objected to the scheme, and advocated enlargement of the Home Missionary Society as the channel through which funds should flow. That party assented to the necessity of enlarged action. The Home Missionary Society had been well worked in past years; it had one of the noblest of treasurers, and a most hard-working secretary; but the altered state of society—the increase of population in some parts and the decrease in other parts, the progress of education, the activity of the Established Church, and other causes, made it necessary to reconsider their position in the country as a whole, and to see what could be done. They had to think of the coming disestablishment. (Cheers.) In some respects that event, when it came, would increase their difficulties, because of the inequalities of their members and resources and their organisations. He was in favour of disestablishment, and did all he could to promote it. He pleaded for religious equality because he believed it to be right, and he had seen its beneficial results in the United States. But he wanted to see the denomination to which he belonged adapted to the necessities of the age. They could not continue on the old lines. They were too unequally matched as against the Established Church. If they rightly surveyed their position over the whole country they would see the wisdom of what their chairman said in 1869 as to their "unpreparedness." With regard to county associations, they had done good work, but they were very unequal in the power they exercised, and he would like to see them reorganised on some common basis, so that they might look first on their own counties and then on others, and so accomplish a glorious work in the future.

The Chairman having invited discussion,

The Rev. J. H. WILSON said: As special reference had been made to the Home Missionary Society, he wished to show the position they bore

to that movement. He was pleased to hear the gratifying expressions used respecting the work of that society, and the progress it had made proved that it was a society which ought not to be extinguished. There was work for it and the new scheme also. Last Tuesday a conference was held, attended by about sixty brethren from all parts of the country, and there was but one desire expressed that they might be able to get something better than they had already, and a conviction that a common ground of action might be found if a deputation from the society and from the promoters of that scheme could meet together and discuss the subject. If the committee were prepared to meet them upon fair practical ground they would find no difficulty raised by that society, whose only desire was that Christ's kingdom might be extended.

The Rev. W. ROBERTS said they were all agreed as to the principle, and that there was great scope for progress, but the question was how was it to be done? The finance scheme was one, but only one, of many suggestions. The Home Missionary Society, he thought, was an organisation capable of improvement, and that it might do the work. He suggested that the subject should be referred back to the churches to be considered by them, and moved an amendment to that effect.

Mr. BYLES, the Rev. Dr. KENNEDY, Mr. HARTLEY, and other delegates, having spoken on the subject, the amendment was ultimately withdrawn.

The Rev. G. W. STATHAM thought it would be a grand thing to do away with all distinctions between counties. It was a mistake to suppose that counties kept themselves to themselves, and one of the most beneficial things done in Yorkshire was the union of the Ridings. The liberality of the churches would be increased when they had to care not only for their own county but for the whole of England.

Mr. ALBERT SPICER referred to the origination of the scheme by Mr. Henry Lee. He thought it would be difficult to divide the two objects of evangelisation and augmentation of incomes. Unless the Home Missionary Society was reconstituted he did not think it could do the work.

The Rev. Dr. PARKER said, having taken pains to go very carefully over the scheme, he must say that the more he understood it the less he liked it. He reasserted his uncompromising opposition to its cardinal and central principle, and thought that it should be referred back to the churches for their consideration. How was it to work? The county unions were to retain their autonomy and present organisation, but the money collected was to be sent to one central board. It seemed to him farcical and childish to raise money, and send it to London, and then send it back again. Was it not possible to discover some common ground of action and co-operation? He thought they could in the Home Missionary Society, reconstituted, enlarged, and adapted to the work required to be done. Their difference was not one of principle, but of method, and he hoped that by quiet, earnest discussion of that subject they might reach common ground, and do a beneficent and successful work. (Cheers.)

The Revs. A. HANNA and J. G. ROGERS having replied to some of the objections of Dr. Parker and others, the resolution was put to the meeting by the Chairman, and declared to be carried "almost unanimously," only three or four hands being held up against it.

The delegates then adjourned for tea.

In the evening there was a largely-attended meeting held in the Great Hall, over which the Rev. Dr. RALPH presided.

After a short devotional service the Rev. ANDREW MEARNS, the secretary, read the fourth annual report, which stated that 165 churches are affiliated, and considerable advance has been made in the practical work of the Union. London had been divided into eight districts for conference and prayer-meetings. In seven of these districts committees had been appointed and their co-operation secured in carrying out the objects of the Union. The committee hope to receive larger pecuniary support. The report then referred in detail to the work going on at the churches at Brentford, Norland Chapel, Notting Hill, Fetter-lane, Ponder's End, Winchmore Hill, Isleworth; Trinity Chapel, Wandsworth-road; New Hampton, South Hackney; Carlisle Chapel, Kennington; Sunbury; and Tottenham High Cross; also in connection with the East London Congregational Associations, and sites for churches, etc., at Oxford-street, Putney; Hampstead; Shaftesbury Park Estate; and Barry-road, Peckham. The report then referred to the harmonious working between the committee and the Chapel Building Society. The religious statistics which the committee are engaged in collecting for London were reported as not completed. The income during the past year was 1,472*l.*, showing some progress, but the expenditure had largely increased, the balance of 1,134*l.* having been reduced to 758*l.*, whilst the future expenditure was expected largely to increase. The grants to churches were 1,075*l.*. At least 10,000*l.* a year would be required to do the work contemplated by the society efficiently. The deficiency of religious accommodation in London in 1857 was 669,514; in 1865, 831,387; and now it was estimated at 970,135; whilst the present rate of annual increase, 75,000, was not more than half provided for, so that the state of matters was becoming worse. The committee expressed their

gratitude for success in the past and a hopeful confidence in the future.

The TREASURER (Mr. A. Spicer) read the cash statement, showing the balance, as stated in the report, of 758*l.*, but he added that this had already been voted away in faith.

The Rev. A. ROWLAND proposed the adoption of the report and accounts, and that they be printed and circulated. He urged that the principles of the Union ought to be more fully explained by the principal ministers and laymen.

The motion was seconded by the Rev. T. T. WATERMAN, and carried.

In brief speeches, Mr. HENRY WRIGHT proposed, and the Rev. W. ROBERTS seconded, a cordial vote of thanks to Mr. J. Spicer for his services as chairman of the past year; a compliment which Mr. Spicer briefly acknowledged.

The Rev. J. H. HOLLOWELL proposed the election of Mr. A. Spicer as treasurer and the Rev. A. Mearns as secretary of the Union; as well as a committee whom he named. The Rev. W. P. LYON seconded the motion, which was duly passed.

On the motion of the Rev. J. NUNN, seconded by the Rev. GEORGE MARTIN, the Rev. Dr. Kennedy was elected chairman for 1878.

The Rev. Dr. KENNEDY, who was in the hall, was called to the platform, and being received with much applause expressed his appreciation of the compliment.

The CHAIRMAN then delivered a brief but eloquent address. He said the subject should be on "Thanking God and taking courage," which meant keeping our hearts up in times like these. He took this theme in order to counteract the darkest moods of the time under the evil power of which some excellent people found themselves unwillingly brought. It was said that religious faith was undergoing a very great trial and change; that the objective points of that faith were largely in a state of solution or flotation; that we were, as it seemed, unwilling witnesses of a melancholy shipwreck; that the old vessel of the Church, that had weathered the storms of centuries, was now clearly getting into trouble, and was breaking up, and that the shore was being strewn with the wreck; that things that were once a precious inheritance, and believed by saintly souls, were become flotsam and jetsam, and part sunk irrecoverably in the deep, and part cast up on the beach to be reclaimed by victorious science, which was to be the acknowledged and rightful king of the present, and more certainly, it was said, the king of the future. Those were the views held by some of their own people, but at all events, on all hands it was acknowledged that the outlook at present was not bright, that at best it was somewhat confused, and in many ways the view was a melancholy one. Or perhaps it would be more correct to say that the outlook at present was one which produced in the minds of even intelligent and serious people a melancholy feeling, a sense of apprehension, a pain of possible coming loss. So much was undoubtedly true, but, then, the outlook itself, if we knew its real characteristics and its inner connections with the great future, might be really far from melancholy. He was speaking of what it seemed to be, and not of what it was. Undoubtedly the present feeling was one of depression in society among certain parts of the religious community, and we ought to be anxious and full of godly concern. Yet the present shiftings of religious thought might be hopeful. He believed largely that they were so; but in any case they were serious and important, calling for thoughtfulness, watchfulness, and prayer. The point of this address would be that we ought to put as much as possible of the spirit of courage and hopefulness into our feeling and our mood. The grand and abiding foundation of courage and hopefulness was truth. It would be a vain thing, it would be false and wicked, to cry "courage" to each other, if we felt ourselves standing amid things we believed were rapidly being proved to be unreal, and if we felt ourselves passing through scenes of illusion towards an unknown and unimaginable future. Resisting a temptation to enter upon the larger argument, he could not abstain from declaring that he believed in historical Christianity as firmly as he ever did—(Hear, hear)—that it stood, after all the modern attacks upon it in literary articles, in unimpaired strength and inassailable security established on the tops of the mountains, and exalted amongst the hills. He believed, too, that doctrinal Christianity was in unseparable association with the historical; i.e. that the historical facts had a Divine and gracious meaning, some of which were plain and others variable, and would continue so to the very end, for it could never be allowed that any body of men, of less or more of ecclesiastical authority, should be permitted to put the doctrine of the Church and Holy Scripture into certain forms which must be so received and never altered. Therefore, while holding that there was an unchanging substance of doctrine—a holy and divine teaching of God—yet, he held, that that doctrine must assume through the successive ages, if it was to be comprehended, great variety in form. He believed, too, that the morality of the Bible remained substantially untouched. We were now having conducted a very beautiful, and in some of its parts a refined, though not very easily understood, discussion, called "a symposium"—a discussion as to whether morality was likely to survive, or be much injured by a decay in religious faith, if religious faith should decay. He thought they had all pretty much made up their minds on this point, that they were not going to part either

with the one or the other. (Applause.) Religion without morality he hoped none would think of holding, and morality without religion would, he was persuaded, very soon exhaust itself, and prove quite insufficient, even for the needs of the present life. These were the deep grounds on which they were justified in speaking words of good cheer to one another, in "thanking God and taking courage." But it was not on these grounds he was going to address the meeting to-night, but on some more humble grounds of justification for this cheerful and happy temper. Consider, first, that certainly in the whole scope of human history never had so many individuals been engaged in doing good as were so engaged now, especially in Christian countries. This was a very significant fact when looked at all round. In the old, and what were supposed to be the more orthodox times, the heretics seem to have been surprisingly numerous; but granted that in those times there was an appearance of unity which we did not now possess, yet what was the state of things with Christians then as individuals? To some degree there might have been personal responsibility then; but there could be no doubt that the activities of the Christians of to-day, as expressed in the beneficent labours of individual lives, are tenfold what they were in the "good old times." (Hear, hear.) Good was done now in a variety of ways by these individuals. Some of the ways of these individuals were a little peculiar, and perhaps apparently perverse; there was in some a show of narrowness and bigotry, in others an unbounded licence of intellectual opinion, but the great number were doing their work well, meekly, and modestly. This was a most cheering fact, that so many men and women were, of their own free will and at much self-sacrifice, doing what they believed to be good to the bodies and souls of their fellow-creatures. Some people thought little of individual effort unless directed from a common centre; but they were not of that number. (Hear, hear.) Their own danger was said to be that of exalting the persons at the expense of the community—a single church at the expense of a body of the churches; but no one could deny that there was a large number of individuals in the community, acting under the highest motives and impulses, and seeking the best means of doing good, and so contributing to the progress and well-being of society as a whole. "Ah! but if each single soldier fights for himself," it is said, "he will bring disaster on the cause." Yes, if they could not be depended on to be in their proper place. But who was the captain of our salvation; who was the leader and commander of our Christian hosts? No person on earth; none but the unseen Lord Himself, who for ages had marshalled his forces and carried on the battle in this way. If there was an increasing number of such persons engaged in this battle against sin, then we might look on the present darkness with far less fear and apprehension than we did to-day. No doubt there were certain things that could be done better by organisation than by individual effort. They had found their way to this great doctrine by degrees, and after the discussion of the afternoon he hoped they would find their way to it in a more satisfactory manner. He hoped the county unions would in time become country unions. In regard to organised effort, surely there was great reason also for courage and thankfulness. There were surely never before so many societies in the world with moral, social, and religious aims. There was no single evil that afflicted humanity that was not now challenged and attacked by some organisation, whether slavery, war, drunkenness, licentiousness, dishonesty, oppression of any kind even poverty, bad health through physical causes, disease, ignorance, or spiritual heedlessness and indifference. No doubt it was easy to put too much trust in organisation. It sometimes happened that the most fatal way not to do a thing was to form a society or appoint a committee to do it—(laughter)—and one wondered that Lord Derby did not appoint a select committee to deal with the affairs of Turkey, for then certainly the thing would not be done—(laughter)—but it would be an exaggeration to say that was the common experience of Christians in regard to organisation. Some of the societies worked with a harmony and a unity that was complete, and at the same time with a force which only thousands of hearts could give. In view of this, and without trusting too much to societies, they might keep their hearts up. Speaking of organisation naturally brought him to their own churches. Certain persons must believe certain things, or there would be no Christian churches; and with regard to the Free Churches he would ask—"Do they show any great apprehension, or any wild alarm, as if the collapse of the whole Christian system is coming soon; do they think that they are going to be witnesses of a disastrous shipwreck?" Why to ask such a question was to answer it. If it were possible for any one to make the round of their own Churches in London only, on any Sunday morning, they would see by the demeanour of the congregations that there was no room in their minds for the thought of any possibility as such an ultimate failure of the Christian system. An objector might say that few persons in a congregation had the necessary qualifications for examining the evidence of the truth of Christianity. Quite so, but all who were really Christians knew that Christianity suited them, that it purified them, that it cheered them, strengthened them, consoled them, and helped them to thank God, and take

courage through toil and trouble, difficulty, and sorrow unto the doors even of death itself. Now to close this brief address, let them be sure that none of them would be able to keep their hearts up by means of arguments alone, although it were the soundest in the world. They could not keep up their hearts even by a well-grounded and really true faith in the truth of Christianity without something else. If they wanted to lead cheerful and courageous lives, and to help others on their way, there was only one way—each must resolve to do his own work, to work as well as he was able. The best worker, other things being equal, would be the cheerfulness of the believer. In Christian experience one often had to go down in order to rise. Hope was often freshest and fairest when the road was hardest. The best help each individual could give was what was called common Christian work. There was little needed now in the way of instrumentality. Every agency needed was already at hand. The newness we lack is newness of life. How could we get this? By keeping closer to the Master Himself. In our prayers we ask Him to go with us in our labours; let us sometimes ask leave to go with Him. He was ever on the way, and always before us, always traversing the weary wastes of this mortal life. He was going round the circuits, knocking at all the doors, with a diligence like that of time, and with a love like nothing but itself. He continued His work, and waited for His people. If we gave Him our company frankly and fully, with infinite sympathy in the objects He sought to accomplish, we should have no difficulty in keeping up our hearts through this dark time or through any time, and it would not be so much our duty as simply our necessity and our joyful privilege to "thank God and take courage." (Applause.)

The doxology concluded the proceedings.

THE EDUCATION QUESTION.

The Committee of the National Education Union have decided that the time has now arrived when the work has been so far accomplished as to render unnecessary their present organisation, and measures are being taken to reduce the staff and to discontinue the agency for the collection of subscriptions. At a meeting of the National Education League, held in Birmingham on Wednesday, Mr. Chamberlain, M.P., being present, a resolution was passed approving the recommendation of the executive council dissolving the League.

AN UNSUCCESSFUL CLERICAL MANŒUVRE.—A curious incident has occurred at Newtown, Montgomeryshire, connected with the election of members for the school board. The sectarian party were represented on the old board by three members—the rector and the two churchwardens—the Rev. J. Williams and Messrs. Pryce Jones and Starkey. The non-sectarian party were represented by four members—Messrs. Richard Lloyd, Lewis Lewis, Thorne, and James Hall. At a preliminary meeting of the Liberal party, the Rev. Charles Croft, Congregational minister, was chosen as a candidate in place of Mr. Lewis, who declined to serve again. At a subsequent meeting of the old board, held before the election, the rector made a violent personal attack upon Mr. Croft, and reproached the Liberal party with personal animosity to himself in putting Mr. C. up as a candidate. The four chosen candidates were, however, nominated by the non-sectarian party, and the rector and two churchwardens by the sectarian party. Besides these, there were four independent candidates nominated. Of these four, three were withdrawn within the time named by the returning officer, so that there were eight candidates for seven seats. Precisely as the clock was striking four o'clock, however, the rector and two churchwardens withdrew, under the impression, as it is universally believed, that this manœuvre would invalidate the election, and leave the old board in office. It is hardly necessary to say that in this they were mistaken. The four non-sectarian candidates constitute the board, and at an early meeting will supply the deficiency by choosing two members, of whom it is probable that one, or perhaps both, will be selected from the working men of the town.—*From a Correspondent.*

A VILLAGE SCHOOL-BOARD CONTEST.—Another triumph has been gained in behalf of religious equality in the parish of Othry, Somerset, on the election of a school board, which took place on Tuesday, March 20. About a month ago an order was issued for a school board to be formed, to consist of five members, and candidates were to be nominated on or before Friday, March 9. It had been pretty well understood that the Dissenters—who form no small part of the village—were agreed to nominate two if the Church party would select three. This proposal was made, not because the unsectarian party considered themselves the weaker, but, as one side must concede, they, wishing to save an election, did so. However, the Church party, with the vicar at their head, were not willing to let the Dissenters have two representatives on the board, and determined only to let them have one, while the clericals were to have four, and a secret party meeting was held at the vicarage to secure this. The unsectarian party then called a meeting of all the ratepayers, and contended for "fair play." This meeting had its effect, for on the following day the vicar withdrew, and consented to the wish of the parish, and two Dissenters, two Churchmen, and one independent man were nominated. At the public meeting, held on March 8, for the nomination of candi-

dates, these were agreed to by both sides, and the meeting separated with very harmonious feelings. Notwithstanding his repeated assertions of satisfaction at the way the matter had been settled, the vicar was at the same time supporting the nomination of two other candidates. When the list was published nine names appeared; whereupon the two Church candidates first nominated—Mr. William Godfrey, churchwarden, and Mr. Thomas Kiddle—sent in their resignations, much displeased with their party. This is to be regretted, for they would have been two very useful and honourable men on the board. One of the other later-nominated candidates also withdrew, and so left six to go to the poll. This took place on Tuesday last, and the following were elected:—

Mr. James Baker (Nonconformist)	98
Mr. Joseph Somers (Nonconformist) ..	91
Mr. George Goodson (Independent)	76
Mr. George Lovibond (Churchman) ...	74
Mr. William Winslade (Churchman) ...	54

Great excitement prevailed in the village on the day of the polling, and the Church party, which had made arrangements for celebrating a victory, were deeply disappointed at the result.—*From a Correspondent.*

Epitome of News.

Her Majesty, with Princess Beatrice and Prince Leopold, attended Divine service at Osborne on Good Friday morning. The Rev. George Connor, vicar of Newport, and Chaplain in Ordinary to Her Majesty, officiated. The Princess of Wales, with the two young princes, was at the Chapel Royal, St. James's, when the Dean of Westminster preached.

It is announced that Mr. Layard, at present British Minister at Madrid, will succeed Sir Henry Elliot as Her Majesty's temporary ambassador at Constantinople. Mr. Layard will leave Madrid without delay.

The executive of the National Reform Union have sent circulars to all their branches and corresponding clubs, numbering over 750, urging them to send strong deputations to the London Conference in support of Mr. Trevelyan's motion for Parliamentary and electoral reform about the middle of May. Those having charge of the arrangements desire that representatives should attend from every Liberal association in the kingdom, as well as from the mining districts, manufacturing villages, and the smaller towns.

The Irish Government have appointed Dr. Thomas Moffett president of the Queen's College, Galway, in the room of Mr. Berwick, deceased. Dr. Moffett has been twenty-eight years a professor in Galway, and has been identified with the colleges from the time of their foundation by Sir Robert Peel.

At the opening of the Trevelyan Liberal Club, at Bury, on Wednesday night, there was a large attendance. Mr. Hibbert, M.P., replying to the toast of "The Liberal Party," described the policy of the Government upon the Eastern Question as one from hand to mouth; indeed, it seemed more one of Gladstone on the brain than anything else. He had great confidence in the Liberal party of the future, for they would be successful as in the past. The Conservative victory at the last general election was one of surprise, representing only some twenty-five boroughs with a majority of 900 votes.

The Queen has offered to lend for the purposes of the Caxton Celebration some of the scarce books now in the royal library at Windsor.

The *Birmingham Post* says that the return made by Mr. Waterhouse, the accountant to the Iron Trade Arbitration Board of the North of England, shows a deplorable state of the rail trade. In prosperous times over 80,000 tons per quarter of rails were made. Last quarter the quantity was reduced to a little over 70,000 tons, being less than 8 per cent. of the whole manufactured iron trade, instead of more than 50 per cent. three years since. The employers have given notice of three months' termination of the present rate of ironworkers' wages, with a view to a reduction from 8s. 3d. per ton, the present rate, which is 6d. per ton under Staffordshire. Notices were to be given to-day of a reduction of 10 per cent. in blast furnacemen's wages in Cleveland, and of a reduction in wages of Cleveland miners, to take effect in three weeks.

A declaration has been signed by 882 students of the University of Glasgow an absolute majority. "That they would see, with the greatest pleasure, Mr. Gladstone's election to the office of Lord Rector, and that they would 'do all in their power to further his return.' Lord Beaconsfield is the present Lord Rector.

A numerously attended council meeting of the Greenwich Liberal Association was held on Monday, Mr. R. Jolly in the chair. The council ordered letters to be sent to Mr. Gladstone and Dr. Baxter Langley, announcing the reorganisation of the association, and assuring both those gentlemen of the council's determination to secure their united return at the next election. Resolutions of confidence in Mr. Gladstone's Eastern policy, and condemnatory of that of the Government, were adopted. Preparations are being made for a Liberal demonstration in Greenwich, to be addressed by Mr. Gladstone and Dr. Langley.

On Wednesday evening the Norfolk Liberal Club held a banquet. The speakers included Mr. Coleman, M.P., Sir Fowell Buxton, Mr. Gurdon, Mr. Birkbeck, Mr. Tillet, and Mr. Sims Reeve, all of

whom spoke hopefully of the prospects of the Liberal cause in Norfolk. The foreign and home policy of the Government was condemned, and Mr. Coleman said that if war broke out it would be owing to the vacillation of Ministers.

The late Mr. J. C. Tufnell has bequeathed 5,000*l.* to University College, London, for the purpose of establishing two scholarships, one in the analytical and practical chemistry, the other in general chemistry. Candidates must be undergraduates of the University of London.

A public meeting, convened by the Commons Protection League, was held in Hyde Park on Good Friday afternoon, when a resolution affirming the desirability of preserving open spaces for the people was adopted. Mr. de Morgan was among the speakers.

The Liberals of Leicester have decided upon establishing a Liberal Club.

In reply to an invitation from Southwark, Mr. Joseph Arch has consented to become a working men's candidate for the representation of that borough at the next election.

It is expected that some days will elapse before the health of the Prince of Wales, who is suffering from an abscess, is restored, but he is making great progress towards recovery. His Royal Highness is under the joint care of Sir James Paget and Mr. Oscar Clayton. It is announced that the Prince will be able to leave London on Saturday for his projected trip to the South of Europe.

Mr. Macdonald, M.P., addressing a crowded meeting of miners in Glasgow on Friday, said the young men should seek employment elsewhere, which he believed they could find at higher remuneration than they were at present receiving. If twenty thousand left the country the over-production would cease, and matters would soon be righted. He advised them to go to Western America, where they could earn four dollars per day. Reports given by delegates showed that the majority of the men had accepted the reduction.

It is arranged that the annual meetings of the Social Science Congress shall commence in Aberdeen on Sept. 19.

The Prime Minister is at Hughenden Manor. The Chancellor of the Exchequer and Lady Northcote are spending the recess at Eastbourne. Sir Michael Hicks-Beach has arrived at Castle Hill, Devon.

A Treasury return issued on Saturday shows that the revenue receipts for the financial year, ending March 31, amount to 78,565,036*l.* against 77,131,693*l.* in the previous year. The Customs return shows a decrease compared with last year of 98,000*l.*, and stamps a decrease 112,000*l.*, land-tax and house-duty 36,000*l.*, property and income-tax 1,171,000*l.*, Post-office 50,000*l.*, telegraph service 60,000*l.*, Crown lands 15,000*l.*, miscellaneous 201,000*l.* The Chancellor of the Exchequer's anticipations have been exceeded by 153,000*l.*

At the invitation of the Liberal Committee of the Borough of Christchurch, Mr. Horace Davy, Q.C., has consented to become their candidate at the next election.

Mrs. Nassau Senior, who for a short time held the post of inspector under the Local Government Board, died a few days since. Among those present at the funeral was Mr. Stansfeld, late President of the Local Government Board.

Mr. Sims Reeves, says the London correspondent of the *Manchester Guardian*, has declined to sing at the Handel Festival in consequence of Sir Michael Costa's persisting in his determination to keep up the high pitch which at both our Italian opera-houses—at Her Majesty's Opera, where Sir Michael is musical conductor, as well as at the Royal Italian Opera—has had to be abandoned.

We are informed that the forthcoming April number of the *Westminster Review* will contain a vindication of Lord Macaulay, as an historian, from the attacks and aspersions of Mr. Gladstone—in his article in the *Quarterly* of July last. The *Westminster* article is by the writer who reviewed in the *Westminster* of July Mr. Trevelyan's *Life and Letters* of his uncle. The article attracted some notice at the time of its publication.

As all newspaper readers will have observed, there has recently been a remarkable issue of cheap engravings of valuable pictures through the medium of advertisements in the press. Some of these have been sent to us for inspection, and amongst them are "The Deathbed of John Wesley" (published at 331, Strand), which the painter himself, Mr. Marshall Claxton, commends, and "The Tambourine Girl" and "The Strawberry Girl," eight-penny engravings (J. W. Foxe, 26, Ivy-lane). Each of these engravings is well-executed, and calculated to give satisfaction to purchasers. The same remark applies equally to "The Proposal," advertised in this number.

The *Portrait* (Provost and Co.) is a monthly quarto publication, each number of which contains a finely-executed photograph of some distinguished man, with a full memoir of his life, printed on toned paper. The first number contained the grouped likenesses of the members of the Constantinople Conference. Subsequently there have appeared admirable likenesses, and capital pen-and-ink sketches of General Tchernayeff, Mr. William Black, the eminent novelist, Herr Joachim, the great violinist, and General Ignatieff, the celebrated diplomatist. The latter, in particular, will be inspected with great curiosity. Great pains are taken to make the *Portrait* a useful adjunct to the drawing-room or library table.

BOARD, &c., IN LONDON AT MR. & MRS. BURR'S FIRST CLASS BOARDING-HOUSE.

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Drawing and Dining rooms, Bathrooms, Conservatory, and numerous Bedrooms. Mr. BURR'S PRIVATE OMNIBUS leaves his door several times daily (Sundays excepted) to convey visitors to various parts of London free of charge. Terms from Six Shillings per day. Dinner at Six o'clock.

THE TRIENNIAL CONFERENCE of the LIBERATION SOCIETY will be held in London on TUESDAY and WEDNESDAY, the 1st and 2nd of MAY.

In addition to other appointments, DELEGATES may be appointed by denominational Unions or Associations, by political or ecclesiastical societies which embrace objects cognate to those of the Society, and by meetings of congregations.

Nominations should be sent in by Saturday, the 21st of April.

The regulations for the appointment of delegates may be had on application.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street, E.C.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

President—Rev. W. LANDELS, D.D.

At a meeting of the Committee held this day, S. R. PATTERSON, Esq., in the Chair, it was unanimously RESOLVED:—

That this Committee, having carefully considered the Burials' Bill now before Parliament, do, for the following reasons, most earnestly protest against its being passed into Law—

1. Because it does not recognise the equal right of Non-conformists with other parishioners to the use of the parochial graveyards.

2. Because it provides for the unnecessary opening of new burial grounds, vexatiously burthening the parishes with oppressive rates, only rendered needful by the refusal of equal rights to Dissenters, and sure to become the occasion of sectarian bitterness and strife.

3. Because, instead of giving to Nonconformists their just right of using in existing graveyards their own forms of worship, it affronts them by enjoining a lent burials.

4. Because it perpetuates even in death the odious distinctions of which Nonconformists complain—distinctions which have been repeatedly condemned by the House of Commons, and ought to be immediately abolished.

JAMES H. MILLARD, Secretary.

March 28, 1877.

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The FORTY-SEVENTH ANNUAL MEETING will be held on the 7th, 8th, and 11th days of MAY NEXT.

MONDAY, May 7th.—The Annual Business Meeting in the Memorial Hall. Tea at 5.30 p.m., and meeting at 6.30 p.m.

TUESDAY, May 8th.—The Assembly at Westminster Chapel at 9.30 a.m.

FRIDAY, May 11th.—The Assembly at 10 a.m.; and Public Meeting for the "Exposition and Enforcement of Free Church Principles," at 6.30 p.m., in the Memorial Hall.

ALEXANDER HANNAY, Secretary.

Memorial Hall, March 27, 1877.

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References—R. W. Dixon, Esq., Wickham, Essex; Prof. M. Foster, M.D., F.R.S., &c., Shelford, Cambs.; N. Goodman, Esq., M.A., Cambridge; Th. Goodman, Esq., Royston, Cambs.; J. R. Harris, Esq., M.A., Fellow of Clare College, Cambridge; J. H. Kramers, Knt. of the Oak Crown, Noorthy, Holland; Rev. J. H. Millard, B.A., Huntingdon; Prof. R. Norris, M.D., &c., Birmingham; Rev. M. Robertson, B.A., D.Sc., Cambridge; Rev. Jos. Snellito, Birmingham.

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The Nonconformist.

WEDNESDAY, APRIL 4, 1877.

SUMMARY.

EUROPE has to welcome a seasonable Easter gift. The somewhat lengthened and variable negotiations between the Russian Government and our own (as representing the other Powers) have come to a successful end. The Protocol, which records in a formal shape the reforms necessary to the well-being of the disturbed provinces of Turkey as laid down at the "preliminary" Conference, and proclaims that the guaranteeing Powers will jointly use means to get them carried out, was duly signed in London on Saturday by Lord Derby and Count Schouvaloff and the other Ambassadors. Every effort will be made to induce the Porte to give formal assent to the document, and though that assent is not regarded as essential, there is reason to hope that it will be given. Thus the continued accord of the Powers in respect to the Eastern Question is prolonged and ratified. But with a view to guard against this agreement being used for other purposes, it is provided in an appendix, to be signed by the Powers only, that in case of the default of Turkey, the Cabinets should confer together as to ulterior measures, but that each Power should be at liberty to act independently, and in no way be bound by the decision of any particular Power. The meaning of this, we presume, is—that if Russia some time hence resolves to use coercion, she will do so solely on her own responsibility, and that England and the rest can entirely hold aloof and preserve their freedom of action. The Cabinet of St. Petersburg has put on record, in the shape of a *procès verbal*, the resolution to demobilise, as soon as peace is concluded between Turkey and Montenegro, and there is a decided prospect of the desired reforms being initiated by the Porte. With a view to facilitate disarmament, the several Cabinets will recommend the Porte to send a special envoy to St. Petersburg, where the terms can be settled with the Russian Government, and where it is expected a better understanding between the Czar and the Sultan on other points will be brought about.

The success of these negotiations has created a sense of relief in the European capitals, and will probably lead to a general revival of business. Probably the expectation that the Grand Vizier and the Montenegrin deputies will now come to terms by some kind of compromise is well founded. In that case there will, no doubt, be a respite for some months from serious apprehensions, unless there should be any important outbreak in Turkey. For, it is to be remembered, that the main object of these negotiations has been to enable Russia to retire with dignity from an embarrassing position; and when once the vast forces gathered on the frontier are withdrawn it will not be easy to set them again in motion unless any great emergency should arise. No doubt the easiest way to settle the Eastern Question would be for the Porte faithfully to carry out and complete the reforms demanded by Europe and promised by itself. It has now the leisure to do so, relieved from apprehensions of war and from aggravated financial difficulties. That the opportunity will be embraced is more than any reasonable man expects, though there is, of course, a chance that it may be so. It is, however, certain that Russia has come to see the danger to herself, as well as to the peace of Europe, of isolated action, from which she would gain no territorial advantages, and by which she would sooner or later bring into the field against her more than one Power. Nor is it likely that, as long as Prince Bismarck and Germany stand to their present policy, Russia will again threaten Turkey with war. Apparently whatever is done in the future will be undertaken by the Powers of Europe jointly, but whether their united pressure will be of real avail at Constantinople remains to be seen. Europe has gained breathing time, and so has Turkey. We devoutly hope that the interval, whether long or short, will be turned to good account.

As it seems expedient that the Six Powers shall be again adequately represented at Constantinople, our Government have been obliged to take action. After the debate which preceded the adjournment of the Commons, Ministers could not, if they would, have sent back Sir Henry Elliot. His diplomatic illness has therefore been prolonged, and Mr. Layard, our Ambassador at Madrid, has been nominated as Sir Henry's temporary successor. The appointment looks like a well-contrived endor-

ment of the Turkish policy of the Government. But Mr. Layard, though years ago a champion of the Moslems, is a man of Liberal instincts and of energetic character. We doubt whether, at this crisis, himself, or any independent diplomatist, would go to Constantinople with a view to whitewash Turkish misdeeds, or to assist in prolonging a state of things which is simply hastening that country to anarchy and ruin. Though an ambassador has a large margin, he will, in the main, have to obey Lord Derby's orders. His partiality for the Ottoman race ought, in fact, to prompt him to give such advice and warnings as Sir H. Elliot hardly thought it worth while to indulge in. Sir Henry's permanent removal from Constantinople is, however, a distinct gain.

All the capitals of Europe have suddenly been thrown into a state of perturbation by the reported resignation of Prince Bismarck. That the renowned Chancellor, who for fifteen years has determined the destinies of a great nation, and under circumstances so exceptional has built up an Empire unique in its strength, should suddenly retire, and that before his work is consolidated, may well cause anxiety. The news, however, turns out to be at least premature. The Prince is worn out with incessant labour, and requires rest. Considering the present state of European politics, it is not likely that the controlling mind of Germany will permanently surrender the helm.

DIVIDED IN DEATH.

THOSE of our readers who have taken our advice and studied for themselves the Nuisance Bill for providing against Nonconformist opinions and bad smells, will agree with us that a crisis has come, the importance of which will more than justify a considerable amount of iteration. If the Liberal Party will stand this bill they will stand anything. Last year we felt more regret than surprise when our appeals failed to secure any overwhelming demonstration against Lord Sandon's Act for the encouragement of sectarian schools. Events in the rural districts will soon justify the position we took; and lukewarm Liberals will mourn too late the advantage they have given to the advocates of reaction. But it is not too much to say that no section of the Liberal Party has yet fully appreciated the enormous importance of the education question; and, therefore, we have no right to be surprised that we prophesied to deaf ears. This Burial Bill, on the other hand, deals with a plain practical issue which every one understands, and which has been before the public for a generation. That issue is just this, whether Englishmen are always and for ever to be divided in death, not by any difference of creed, or by solemn questions of religious truth, but by a fantastic and trumpery superstition that bears the unmistakable stamp of an origin baser even than that of witchcraft. For witchcraft was engendered at worst by a trembling dread of the spiritual world, but the Anglican, as distinguished from the Catholic, superstition of consecrated ground springs simply and solely from a morbid sensitiveness of the priestly pocket. No doubt the origin of this superstition is concealed from its ingenuous victims, just as the origin of witchcraft is unknown to the simple minds of its votaries. Why cannot the English parson consecrate the particular grave at which he is officiating? Your regular and legitimately descended Catholic priest will do it in a twinkling. Is there less virtue in Anglican orders, that no one under a bishop can consecrate ground? Patriotism forbids such an unworthy suspicion of our National Church. No, surely, what a French or Italian priest can do, an English priest can do as well. And if so, why must the latter have his separate portion of God's earth marked off by a wall, or at least by definite boundaries, in which to bury his dead safe from the unhallowed touch of any of the Almighty's unbaptized children? The real reason for the peculiar English custom we firmly believe to be, that when first Nonconformist claims showed signs of a demand for equality, the clergy began to be fearful for their monopoly of the graveyard fees, and therefore insisted upon the desecration that would follow any unauthorised intrusion on their property. The human heart being deceitful above all things, we do not say that the clergy of those bygone times understood the secret origin of their zeal, and, of course, their successors of the present day think of nothing but the mysterious sanctity imparted by a bishop's footsteps and the inviolable rights of the Church. Nevertheless, let anyone mark the prominence of the question of fees in the burial bills already obsolete, as well as in the monster anachronism now brought forward to supersede them, and he will see how much foundation there is for our view. The truth is, in this new measure the fees are more carefully

guarded than the consecration. On no consideration and under no circumstances is either the parson, or sexton, or clerk, to lose a single chance of turning an honest penny. But Section 39 provides that in case a bishop refuses to consecrate the new sectarian enclosure for the State's pet religionists, the archbishop shall license the ground for burial, "and such licence shall, until the ground is consecrated, operate to make lawful the use of the ground, as if it had been consecrated." Yes; "as if it had been consecrated." What is the effect of the legal hypothesis? Why, of course, that the State-made priests shall have it all to themselves. No innocent babe, if unbaptized, can have the words of Him who welcomed little children to His arms read over its grave. No benevolent Baptist, respected by all the town, can be buried with a religious service there, if through some scruple he has declined the baptismal rite. No Nonconformist minister of Christ, though seventy years of blameless life and half-a-century of fruitful labours declare his spiritual succession to the apostles, can say a word of comfort by the grave of one of his congregation. But why? It is not consecrated yet, it is only going to be, when the bishop and archbishop have come to terms. Very true; but if the spectacle were witnessed of an Anglican priest performing burial services in the same ground with a Nonconformist minister, would not the shame and folly of the present superstitious system become too glaring to be maintained? The clause as it stands is an exposure of the hollowness of all the tearful sentiment we hear about "consecrated ground." The real point of interest is a monopoly of fees.

Let this ignoble root of all the bitterness kept in mind, when we note the amazing audacity with which this offensive bill insults the spirit of the age. If there is one spiritual characteristic of the time more marked than another, it is an impatience of intolerance. That paltry questions about phrases and ceremonies should separate those who are substantially one in moral and religious aims is felt to be obnoxious to the spirit of Christ. That mortal man should presume to pass eternal judgment upon his fellow, the motives of whose inner life are necessarily to a large extent unknown except to God, is regarded more and more as an impious invasion of the prerogatives of the Eternal. And such arrogance is never more offensive than when exhibited within the shadow of that doom which brings us in every season of bereavement to the threshold of the unseen world. Now, to say nothing of parochial rights or of the religious equality which we demand on political grounds, our burial laws are hopelessly condemned in the eyes of all but unreasoning fanatics, because by their sanction of this superstition about consecrated ground they encourage and endorse and command precisely such offences on the part of ecclesiastical intolerance. From all sects alike, from Churches, bond and free, from clergy and laity, there has gone up the cry, For heaven's sake let us be united in death! Only the force of ancient prescription, and vested interests, and the stolid inertia which clogs established institutions, could have resisted a demand founded equally on justice, charity, and convenience. But it is characteristic of English modes of procedure that practical convenience should be the ostensible cause of reform even when justice and charity are the real motives. We were just reaching the point when the practical inconvenience of excluding Nonconformists from conducting funeral services in public consecrated ground must have compelled a concession to our claims. And, now, what does our Government do? It brings in a bill to invest the present scandal with immortality. It creates new prescriptions and new vested interests, for the express purpose of giving permanence to perhaps the most hateful of all the peculiarities of English ecclesiastical law. Neither Scotland, Ireland, nor the colonies, nor even many Catholic countries, know anything of this barbarous ostentation of sectarianism in death. The time past should suffice for our endurance of such a shameful pre-eminence in bigotry. But here is a bill expressly designed to make England conspicuous for ages to come as the only country where Christian sects carry their ferocity so far that their very dead must be separated, lest the prayers of differing religionists should disturb the bones of the orthodox.

Is Nonconformity fallen so low that it will be pacified by a law that legislates for it amongst other nuisances, and contemptuously permits it to hide its shame in silence? Is the political demand for religious equality so hollow that it will be cheated by a transparent scheme for pampering Episcopalian arrogance at the expense of all the ratepayers in the country? Let

the word go forth to every free church, to every county association, to every Liberal club in the land, that all forms of Constitutional agitation may be roused at once. Let no congregation be without its petition, no town without its meeting. We want religious equality, and we will not be taxed for the maintenance of anti-Christian intolerance. We want access to all graveyards and cemeteries that are public property; and we are not to be put off with a transparent scheme for adjourning our demands indefinitely. Pity for the Bulgarians is right enough; but let it not distract our attention from the threatened barbarism at home which would keep English families for ever divided in death.

THE SESSION UP TO EASTER.

(From our Correspondent in the Gallery.)

Parliament meets again on Thursday after an unusually brief Easter recess. The holidays have, however, been in some measure co-extensive with the amount of work done during the first portion of its sitting. Following a plan introduced last year by Mr. Disraeli, the Government did not at the outset oppress Parliament with a long list of measures, or appal the country with an undue measure of legislative promises. They began, indeed, very mildly, and their timid and unfrequent appearances among the list of notices of motion on the first and second nights of the Session stood towards the notices given by private members in the same relation as did Falstaff's stale pennorth of bread towards his very familiar cup of sack. Looking back over the Session, we have the memory of many words, but we miss the record of any measures. The sole completed bill which the Government have got through at the present epoch is the Consolidated Fund Bill, which Lord Beaconsfield himself took charge of through its final stages in the House of Lords. This is not a matter to be complained of, as it is not customary for many bills to have received the Royal Assent before Whitsuntide. Still, if we look to see what really has been done in the way of accomplishment of the first stages of bills, we shall find it woefully small. Amongst the measures introduced in the first moments of the Session was Mr. Cross's Prisons Bill. This is a measure for which the right hon. gentleman is understood to cherish that peculiarly strong affection which parents sometimes feel towards such of their children as the world seems to have singled out as a mark of its dislike. It will not be forgotten that Mr. Cross brought this measure forward last year, and in his characteristically sanguine manner hoped to rush it through during the early weeks of the Session. To his great surprise, a very strong opposition sprang up on his own side of the House, and something like a revolt took place under the leadership of Sir Walter Barttelot. After hanging off and on all through the Session, the bill was at last abandoned; the Home Secretary receiving a shock from which he did not recover till the recess was some weeks old.

This Session he was more than ever certain of victory. He got the bill on early, and he had modified it in some of those respects which excited the antagonism of his hon. friends. But, lo! the last state of the bill was if possible worse than the first. Sir Walter Barttelot was not pacified, neither was Mr. Newdegate won over. These two members—one speaking from the benches behind the Treasury, and the other representing such modicum of independence as is to be found below the gangway on the Ministerial side—led the right wing of the Opposition; whilst unexpected allies came forward on the other side in the persons of Mr. Chamberlain and Mr. Rylands. Mr. Rylands possibly opposed the bill much on the same principle as the Irishman, wandering round the tents of his compatriots, brought a shillelah down on the head which accidentally protruded from underneath the canvass. The head was there, so he hit it; and thus with the Prisons Bill. It was there, Mr. Rylands' active mind being at the moment unoccupied, he gave notice of a motion to move its rejection, and thus got a prominent place in the discussion which followed. He was, however, speedily thrust from his eminence by the superior attractions of Mr. Chamberlain, and the more weighty opposition of Mr. Sheridan. But these in their turn were overshadowed and utterly eclipsed by the organised opposition with which Mr. Biggar and Mr. Parnell met this bill.

These two gentlemen have undertaken to oppose, almost without exception, every bill that appeared on the paper. It would be an injustice to say that they have in any measure fallen short of the catholicity of opposition which they assumed early in the session. But somehow or other, probably because

a majority of their colleagues have been in prison, Messrs. Biggar and Parnell have specially marked the Prisons Bill as the object of their systematic and obstinate opposition. They have fought it early in the evening, late at night, and in the dewy morn, relieving each other as physical necessity made it necessary. They remained at their posts till twenty minutes to four at the penultimate sitting of the Session before the recess, and they were in their places on Tuesday afternoon prepared to do battle with the Home Secretary, supposing he attempted to advance his bill by a single step.

This indiscriminate opposition of the two members from Ireland has doubtless had much to do with the backward state of business. But for them there is no doubt that the Prisons Bill at this moment would have been through committee, and might even have been read a third time. It is difficult to see how they are to be met, or what steps are to be taken to resist them. Some pity is claimed for a Ministerial barque that cannot advance, being clogged by barnacles of this sort, and perhaps it would be just, not to say generous, to admit that the Government have got on as well might be expected. There have been on the part of Sir Stafford Northcote no grievous lapses into mismanagement such as we were accustomed to while Mr. Disraeli led the House. The Chancellor of the Exchequer has fulfilled expectation, inasmuch as, whilst free from brilliancy, he has proved unexceptionably safe. He is always in his place, watchful and patient. He has a great gift of abstention from interference, and is much disposed to leave things in the hope that they will right themselves. Patience is indeed a virtue which the Ministry largely possess. Lord Sandon, by exception, lost temper on the last night of the Session, when Mr. Barran asked him a question about the little girl in Leeds who was expelled from school because she omitted to curtsy to the vicar's wife. But that was probably a testimony to the serious nature of the case. Mr. Ward Hunt also gave up his never very successful attempt to be placid, when Captain Pim peppered him with questions. But on the whole, the Government have jogged along contentedly under their new leadership, pleased to do nothing, and happy if at the end of the week they can congratulate themselves upon having avoided glaring errors.

THE FRIENDS' BUNHILL FIELDS.

The following is communicated by Mr. William Tallack, secretary of the Howard Association, to a journal of the Society of Friends, of which he is a member. It describes the recent disinterment of five thousand Friends at their ancient burial ground of Bunhill Fields, Coleman-street, Bunhill-row, E.C., a hundred yards west of the larger Bunhill Fields, where John Bunyan and Dr. Watts were buried:—

"By the time these lines can reach the reader, the much controverted question of removing the remains of deceased Friends from one portion of Bunhill Fields Burial-ground to another will have been finally settled by the completion of the task. I have repeatedly visited the scene of disinterment and reinterment, and may now offer, for the reader, a few observations on the subject. But, in the first place, it may be as well to remark that much misunderstanding prevails in some quarters as to what has been done. The burial-ground consists of three main divisions; one of these is sold to the London School Board, with an understanding that the remains underneath are not to be disturbed. The second, which contains the dust of George Fox, Stephen Crisp, Alexander Parker, and other worthies, and also some of the most recent interments, will not be at all disturbed. It is only the third large portion (likely to be sold to an Industrial Dwellings Company) which has been cleared of its remains, including those of Edward Burroughs, Richard Hubberthorne, and some thousands of other Friends, chiefly, though not exclusively, of long past generations. All that remains of the bodies of these honoured members of the society has been carefully collected into large wooden boxes, and decently re-interred in the other portion of the grounds, near George Fox's grave. (The precise position of the latter, long uncertain, has recently been ascertained, from an old memorandum or measurement, and is accurately indicated for future visitors to the spot.) The whole subject of the removals (rendered necessary by various circumstances) has been most carefully deliberated upon by the society, and carried out with the utmost respect to the memory of the dead, and at a cost of nearly 6000l. About forty men have been continuously employed in the work, and under regular oversight. The society is especially under obligation to Smith Harrison, Charles Heath Warner, William Beck, W. F. Wells, and Henry G. Chalkley, for the pains taken by them in these and associated labours.

"In all Bunhill Fields fifteen thousand Friends are known to have been interred (and many of the general public also during the Great Plague). So

that the remains now removed represent more than double the ordinary attendance of the great annual meeting of Friends held in London. And a reflection which, after witnessing the scene of removal, especially impressed my mind, was that if London Yearly Meeting, as an assembled body, could behold the very small space now occupied by the earthly remains of its predecessors, from nine to fourteen feet under ground, and the very few fragments indeed which at all remain of them, the spectacle would tend to silence controversy as to the removal, and rather to suggest some solemn and useful reflections. For, in a large proportion, the Divine decree, 'Dust thou art, and unto dust shalt thou return,' has already taken operation. Many graves appear to be quite emptied, by natural decay, of their original contents, which have 'utterly perished in their own corruption.' In very few instances amongst these thousands has anything like a perfect skeleton been found. In almost every instance the only remains consist, at most, of a few loose larger bones, as of the thigh and pelvis. Even the skulls are, to a large extent, decayed or gone to fragments. The coffins have, in general, quite disappeared, or are represented only by a brown admixture with the soil."

FOREIGN MISCELLANY.

Midhat Pasha arrived at Nice on Saturday.

The Catholic Congress will meet in Paris this year as formerly during Easter week.

A Paris telegram says the report on the public worship estimates sets forth the necessity of enforcing the obedience of the clergy to the civil laws, and declares that it is time to bring them back to a rigorous application of the Concordat.

The Pope's illness, according to a telegram to the *Standard*, is sciatica. The *Standard's* correspondent says that His Holiness spoke cheerfully to the English deputation which waited on him on Friday.

"INTRA-MERCURIAL PLANET."—The Astronomer Royal has received the following telegram through the Oriental and American Telegraph Company, relating to the search for the suspected intra-mercurial planet on March 21, 22, and 23:—"Russell, Sydney, March 27. Vulcan not seen."

THE POLICY OF PRESIDENT HAYES.—President Hayes has announced the names of the Louisiana Commissioners. They are:—Charles B. Lawrence, formerly Chief Justice, Illinois Supreme Court; ex-Governor John C. Brock, Tennessee; John M. Harland, Kentucky; Joseph R. Hawley, Connecticut; and Wayne McVeagh, Pennsylvania. McVeagh is Mr. Simon Cameron's son-in-law. The President received on Thursday General Wade Hampton, the Democratic Governor of South Carolina. General Hampton represented that the commercial and agricultural interests of the State were suffering severely from the present state of affairs, and urged the necessity of a speedy settlement. If the Federal troops were withdrawn the State House would not, he said, be seized by the mob, and legal processes only would be used to establish his government. All classes of citizens would be protected. The President replied that he proposed fulfilling in good faith the promises made in his inaugural address. He was deeply anxious to restore peace, and was satisfied that this result would be attained in a very short time. The President subsequently received and replied in similar terms to the committee of the Charleston Chamber of Commerce, who urged immediate action in favour of General Hampton. A majority of the members of the Cabinet are understood to be in favour of the withdrawal of the Federal troops from Charleston.

THE NEW PRESIDENT OF THE UNITED STATES.—President Hayes is believed to be a deeply religious man. The Rev. Dr. Sage, a Baptist minister, says of him:—"Greatness, in the common sense of the term, I shall not claim for President Hayes. It is a part of the rare good fortune which has followed him during all his lifetime, that with reference to him no flaunt or blazonry of fame has excited great expectations. His personal modesty, his reposeful temperament, his unostentatious career, his residence a little away from the self-important East, have kept him out of the blue-light glare. But he will grow in the respect and love of the country 'unto the perfect day.'" We observe, says the *Freeman*, that Mr. Hayes personally expressed an informal wish on Saturday that prayer might be offered for him in view of his new responsibilities, on the coming Sunday, in all the congregations gathered for worship. It was an auspicious beginning of a great trust, and we have no doubt that the wish was widely observed. On the same day he received a telegram, without name or date, reading "Exodus xviii. 21-23." These are highly appropriate verses:—"21. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. 22. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. 23. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace."

It is announced that Mr. Gladstone has in the press another pamphlet, consisting of an attack upon the Catholic Church.

Literature.

POPULAR PROGRESS IN ENGLAND.*

Mr. Routledge has fixed upon one of the most attractive and suggestive subjects which could engage the attention of a liberal-minded writer, but it is to be regretted that he has not worked out his scheme with the success which the idea merited. His narrative is both dislocated and disproportioned. We think we see the reason of this. He writes at great length upon those subjects in which he takes the strongest personal interest; at little length on some other subjects of almost equal importance; while he utterly ignores others which yet belong to the history of popular progress in this country. This is an almost fatal mistake in an historian, and it would have been an altogether fatal one with Mr. Routledge had he not strong and masterful liberal sympathies, which command the reader's interest, upon every topic which he touches, and also, a vigorously descriptive style. Notwithstanding, therefore, the defects of this work considered as an historical review, it will be read with extreme pleasure. It is besides a thoroughly stimulating book, calculated to brace weak nerves and infirm purposes, and to crystallise the floating intention of action into decisive resolve. That is to say, in few words, the moral and political value of Mr. Routledge's work is greater than its literary value.

The author's "Retrospect" in the first chapter is sketchy, but his fundamental historical position is true—viz., that "the two great events which stand out in boldest relief in English history as dominating and designating all subsequent events are the Reformation and the Commonwealth." They contained, as he well says, the "germs and the assurance of future freedom." Equally true is his observation that "the Restoration was the protest of Crown, of ecclesiasticism, and of the highly-privileged classes against both the Reformation and the Commonwealth." Mr. Routledge describes the characteristics of this time, and traces the origin of the present Whig and Tory parties; and perhaps he does not do extreme injustice to the Nonconformists, though we think his language might have been a little more qualified. He has not read all about them that he might have read, but, apparently, is conversant with some patent external facts only—which contain but half the truth. When he remarks, for instance, that "it is not too much to say that if the entire body of Nonconformists could have been welded into one, they would have been less endurable in social life than either the Catholics or the Anglican Church," and that although "the Nonconformist had the grandest of all political creeds, and frequently had to make the most magnificent of all stands for freedom," yet that "there is no evidence that he had the magnetic power which was necessary to absorb the genial elements of the social life of England," simply because "he could not wink at morrice-dancing on Sundays, could not enter a theatre," and so on, the author forgets that, after all, the Nonconformist of two hundred years ago was simply the anticipation, with but slight differences, of the men of most reputable life of to-day. And, notwithstanding Addison's caricature, any one who knows of the private life of these men knows how genial they were. They had their faults, but with all their faults, England would have been infinitely better if it had had more like them.

We are quite prepared to find that with his opinion of the old Nonconformists, Mr. Routledge believes that a State-Church was "necessary" at this period. What a peculiar superstition there is upon this subject, even amongst really Liberal writers such as Mr. Routledge! A State-Church is the conquering element of society—warranted to make all men good—or better. Mr. Routledge bows down to the mumbo-jumbo just as an old churchwarden would do. Of course, England could not have got along without it! And how did she get along with it?

Scarcely so good is the author's history of the earlier years of the Hanoverian dynasty but some points—as is sure to be the case—are exceedingly well brought out, and the character of George I. is sketched with a master's hand. But for years nothing was done to aid "popular progress." In fact, not until statesmen began to press old laws with extreme rigour against people whom it would have been wiser not to have noticed at all, do we see any progress. It was the abuse of the authority of the State, or the harsh exercise of it, that brought about, almost before their natural time

considering the condition of the people, some reforms that were secured in the last century. The people cared very little for either liberty or justice. There was the old connection between the state of morals and the care for liberty in England as there was in Rome, and, in fact, in every country. An immoral people, unless suddenly checked, soon becomes a nation of slaves. In George II.'s time, as Mr. Routledge remarks, "the morals of the nation seemed going from bad to worse. The Court was corrupt, the aristocracy was corrupt, the middle class had run into wild speculation." As for the clergy, "they took great care of the doctrine of the Trinity and of the Royal Supremacy. They hunted with avidity for blasphemy, heresy, schism." And so, the people were prepared to bow the neck to George III., and submit to every act of great tyranny, as well as every act of little tyranny; to see their country dragged to the verge of ruin, and dance on the precipice itself." A wider treatment of this subject is needed, than that which Mr. Routledge has given, but he deserves thanks for bringing once more to the front the *Junius* trial, the Reporting charges, Horne Tooke's work, the Somerset case, the Stockdale libel case, and lastly, the case of Hone.

With regard to Hone, Mr. Routledge, considering the limits of his book, has written at unwieldy length. He has given us a long history of the man, long quotations from his speeches in court, and long references to his after life. We have been informed that Hone's descendants are now getting together a Life of their progenitor; until that is published we had better refrain from any remark upon his life-work. It seems to us, however, that Mr. Routledge over-estimates the man of middle life, and under-estimates the old man. Hone is well remembered by hundreds, if not thousands, now living—men scarcely beyond middle age—and we suspect that Mr. Routledge did not altogether know him.

Our author takes us carefully through some of the proofs of popular progress after this—making an utter mistake, however, concerning the attitude of the clergy towards the Bible Society, when that society was first formed. His story of the *Times* and the *Examiner* prosecutions is well told, and throughout these episodes in the history of freedom we find his tone to be all that could be desired. His sketch of the growth of the newspaper press is also well done. Referring to the education struggle towards the close, he says, "If we dared to prophesy, one might safely enough indicate a day, in a by no means distant future, when questions between Church and Dissent will be left to Church and Dissent to settle." That, no doubt, will be so, and it will be a new chapter in the history of "Popular Progress." May Mr. Routledge live to write it!

SOME FACTS OF RELIGION.*

Seldom have we read a series of sermons more worthy of careful perusal than these. It is true that they are suggestive, rather than formal, and show the man of letters and the man of taste as much as the theologian; but they are important in two ways—first, as showing that certain tendencies in Scottish theology are still strong, and, secondly, as indicating the kind of preaching which is most welcomed by the Court. Dr. Tulloch says, "These sermons were occasional in the strict sense of the word. They were preached at intervals, and in the discharge of a special duty. In such circumstances the preacher is apt to revert to familiar lines of thought, or to dwell on such facts of the religious life as seem for the time most appropriate." Yet there is a decided unity to be found in the volume, and that results simply from the endeavour to reconcile certain forms of thought, born of the old Scottish theology, with a wide idea of Divine Fatherhood, implying a more merciful intention towards the human race. The two influences struggle through the sermons from first to last—sometimes giving rise even to a kind of conflicting terminology; as though the very atmosphere in which the preacher lived and moved was such that he had perforce to submit himself so far to the level of accepted ideas and terms even to make himself understood of his audience. Take an instance: whilst Principal Tulloch is concerned to detach the thoughts of his hearers from all the dogmatic constructions which have tended to limit the scope of Divine Fatherhood, he simply re-erects a narrowing principle by using certain mystical terms in a purely dogmatic application. He insists that Divine Fatherhood, as love, is only realised in Christ, while still its universality

is insisted on; and at the very moment that he is repudiating any separation of the Divine attributes save in our intelligence, he proceeds logically to separate and contrast them on his own account. And that what we have said is justified by special statement, we find Principal Tulloch declaring of Christianity that "this and this alone is the faith that makes men patient in trouble and hopeful in death." Now, taking this in connection with certain statements about the universality of the Divine Fatherhood, and assertions that wherever there are true and pure aspirations after the good and Holy, there we have what is pleasing to God in spite of all dogmatic forms or theological accretion, we fail to see a logical reconciling point, unless by qualifying one or other of his statements. Either the words "in Christ" are used in a definite historic-dogmatic sense, or in a purely mystical one. If in the former, Principal Tulloch does gross injustice to the light which lighteth every man that cometh into the world, so far as it shone through the loftier religions—such as Buddhism—which, in their degree, did make men patient in trouble, if not even hopeful in death; a point which he should, to be strictly consistent, even in Court sermons, emphasise and make much of. Nay, does the author not land himself in the patent difficulty of excluding from Judaism itself the mystical influence of something foreshadowed or forefelt, by which the Prophets spake, and which, in a measure, made men "patient in trouble and hopeful in death"? By the use of his terms, and the way in which he too strictly applies them, it would seem as though the proper application of the phrase, "in Christ," began at a certain definite moment of time. If, again, he uses the phrase in the mystical sense, how far must it be inconsistent with that idea of a present spiritual life definitely disconnected from a spiritual life future, on which he descants—reducing the idea of personal immortality into nothing else than a form of reward. Here, again, Principal Tulloch is in the strictest sense dogmatic; and so far as words go, dogmatic in the very mode of the old Scottish divines whom he would depose from all authority.

But though we have made bold thus to state some of the impressions made upon us by a careful perusal of this book, it must not be supposed that we do not fully appreciate its liberal spirit, its genial temper, its honest and even ardent desire to raise the Christians of our day above the strifes of narrow creed and dogma, which tend so greatly to hinder that unity on which the spiritual life so much depends. We shall gratify ourselves and our readers at the same time by giving one or two extracts more especially illustrating this point. Our first shall be from a very finished sermon on Christian union:—

Why should spiritual unity, apart from uniformity, seem unattainable? Why should it be thought a thing incredible that Christian men should forget sectarian animosities and ecclesiastical traditions; and, feeling that the deadly social evils around them are of overwhelming magnitude in comparison with all that divides them, unite heartily in a practical basis of Christian interest and sympathy, and with combined force give themselves to the work of the Lord? Why, indeed! But because faith in the great realities of Divine truth, among many who speak loudest of these realities, is weak beside adherence to the accidents of denominational distinction—because, to use language suggested by Coleridge, we are apt to love our party more than our church, and our church more than our Christianity, and our Christianity more than truth—because the Christian spirit burns in us dimly and the love of many has waxed cold. This is why the agencies of our several churches with all their apparent energy, are, after all, struggling but feebly against the agencies of sin and evil. Christian men must feel more than they yet do how immeasurably greater is God's love than their own comprehension of it, and God's truth than their own dogmatism—how even wide differences, critical and speculative, are not only consistent with, but the very condition of, a high-hearted practical co-operation. They must recognise more thoroughly the sacred freedom of intellectual conviction and the equally sacred power of moral sympathy—the latter triumphing in the very oppositions of the former. They must acknowledge more heartily the claims of reason and the strength of faith. And from this twofold root—and from it more than aught else—will spring forth the tree of Christian unity whose leaves are for the healing of the nations.

The following discourse, from a very eloquent sermon entitled "Grace and Freedom in Christ," bears in the same direction:—

It is true that religion in us, as in many others, may be helped by many accidents, by great doctrines which we cherish reverently, and by divers rites and forms which we keep steadily. These—doctrines and rites alike—may seem to us so closely identified with Christ that we can hardly separate them; and to meddle with them may seem to be meddling with the very essence of religion. There may be much that is good and right in such an attitude of mind. Neither here nor anywhere does St. Paul, any more than his Master, say anything against an intelligent devotion to religious forms, a Sabbath-keeping which is reasonable, however punctilious, or a Ritualism which is without superstition, however elaborate. These things have their appropriate sphere in religion—if only we remember that they are not of its essence. They do not, any of them, make religion. They may greatly help it, and some may be more helpful to us than others, and, there-

* Chapters in the History of Popular Progress, chiefly in Relation to the Freedom of the Press and Trial by Jury, 1680-1820. By JAMES ROUTLEDGE. (Macmillans.)

* Some Facts of Religion and Life. Sermons Preached before Her Majesty the Queen in Scotland, 1866-1876. By JOHN TULLOCH, D.D., Principal of St. Mary's College in the University of St. Andrews. (William Blackwood and Sons.)

fore better for us, more prized by us, than others. But none of them so belong to religion that unless we have them we cannot be religious, or unless other people have them they cannot be religious. So soon as we begin to discriminate religion by any such formalities, we are in danger of sinking from the true evangelical position. To take up the words of the Apostle once more, we are in danger of removing "from Him that called us unto the grace of Christ unto another Gospel." We come under his merited rebuke, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labour in vain."

We are in doubt whether we should extract the passage on priesthood at pp. 38-39, or that on science and religion at p. 24, but on the whole prefer the latter:—

No science, truly so-called, can ever touch this spiritual life or destroy it, for the simple reason that its work is outside the spiritual or religious sphere, altogether scientific presumption may suggest the delusiveness of this sphere, just as in former times religious presumption sought to restrain the inquiries of science. It may, when it becomes ribald with a fanaticism far worse than any fanaticism of religion, assail and ridicule the hopes which, amidst much weakness, have made men noble for more than eighteen Christian centuries. But science has no voice beyond its own province. The weakest and the simplest soul, strong in the consciousness of the Divine within and above it, may withstand its most powerful assaults. The shadows of doubt may cover, and you may see no light. The difficulties of modern speculation may overwhelm you, and you may find no issue from them. But there may be that within you which these cannot touch. If you wait till you have solved all difficulties and cleared away the darkness you may wait for ever. If your religion is made to depend upon such matters, then I hardly know what to say to you in a time like this. I cannot counsel you to shut your minds against any knowledge. I have no ready answer to your questions, no short and easy method with modern scepticism. Inquiry must have its course in theology as in everything else. It is fatal to intelligence to talk of an infallible Church, and of all free thought in reference to religion as deadly rationalism to be shunned. Not to be rational in religion as in everything else is simply to be foolish, and to throw yourself into the arms of the first authority that is able to hold you. In this, as in other respects, you must work out your own salvation with fear and trembling, "remembering that it is God which worketh in you." You must examine your own hearts; you must try yourselves whether there be in you the roots of the Divine life.

These extracts will have conclusively shown the charitable temper, the yearning for union, and the fine spirit generally which mark these sermons—on which account we cordially recommend them to the perusal of our readers.

"SHAKESPEARE FROM AN AMERICAN POINT OF VIEW."

This book is, in the Yankee phrase, very "mixt." Frivolities and absurdities lie alongside of incisive criticism, wide knowledge, and the results of careful research. One-half of the book is wide of the mark altogether; it assumes the widespread prevalence of a belief about Shakespeare which is the merest humbug. Critics and experts know about the delusions and the deliverances of Delia Bacon, who, some twenty years ago, came over to this country from America, fished up documents, all of which she made to bear for her own doctrine, wrote a book, and prevailed upon the cautious and sometimes cynical Nathaniel Hawthorne to write a preface for it. That preface it was which led us to a knowledge of Delia Bacon. There can be no doubt that the book exhibits that kind of ability and ingenuity which is often found in alliance with monomania; and Miss Bacon was really a monomaniac. She had convinced herself that the plays of Shakespeare were not written by Shakespeare, but by her great namesake, Lord Bacon; and, granting certain assumptions, she made out a fair case. But then it was precisely the assumptions that were wrong, and the bearings of them in certain directions Miss Bacon would not, and did not, consider. Now, Mr. Wilkes has an idea that Miss Delia Bacon has found a mighty following, and has written this bulky octavo to refute her opinions. This he does with great closeness—enlisting our interest for a moment and raising our expectation, and then making us laugh outright. Never did we read such a book: so sane and clear sometimes, so perverse, pragmatical, and nonsensical the next moment. He sets out with a consideration of general circumstances, in which the leading events of Shakespeare's life are glanced at—certainly with no tendency to tone down anything in his favour. His personal characteristics are noted, and one is almost forced to the opinion that great dramatic genius can only be nourished amidst youthful vice, so carefully are Shakespeare and Bacon set, as it were, into attitudes of competition. Then there is a chapter on the "Religion of the Shakespeare Family," and a chapter demonstrating that Shakespeare was a Roman Catholic—a point on which many of the plays

are cited in detail, with an apparent accumulation of evidence which makes us wonder why the fact was left for Mr. Wilkes to emphasise as he has done at this time of day. Each of the plays is then examined under the various heads—passages of very clever and valuable disquisition coming in here and there; then follows an ingenious application of the musical or euphonic test; and the whole argument is systematically recapitulated in conclusion. It is indeed very odd to find that Mr. Wilkes makes some of his very strongest points against the theory of Bacon authorship by showing that the errors in points of law are so glaring, that Bacon—a great and exact lawyer—could not possibly have been guilty of them. As we have said, Mr. Wilkes' patience, knowledge, and keen critical power are so great that we regret they were not detached from so absurd and gratuitous a demonstration. That he can write with point and force is proved in many places. Let these two passages stand in proof. The first shall be with regard to the legal knowledge shown in the plays:—

With all due deference to so great a lawyer as a Lord Chief Justice, I say that the author of the Shakespeare plays did not possess any great knowledge of the law; or, if he did, his dramatic writings do not show it. He exhibits, without doubt, a familiarity with law expressions, and applies them with a precision and happiness of application in all cases which apparently carries the idea that he may have served in an attorney's office; but not one of them, nor do all of them together, make anything higher than mere general principles and forms of practice, or such surface clack and knowledge as were within the mental reach of any clever scrivener or conveyancer's clerk. On the contrary, whenever Shakespeare steps beyond the surface comprehension of the solicitor's phraseology, and attempts to deal with the spirit and philosophy of law, he makes a lamentable failure. "The Merchant of Venice," "Comedy of Errors," "Winter's Tale," and "Measure for Measure" contain conspicuous proofs of this deficiency, while the statesmanship of the Duke in the "Two Gentlemen of Verona," who, in his joy at recovering his daughter from a gang of cut-throats in a forest, endeavours to reform them by appointing them to high posts under Government, is a sort of policy which Lord Bacon was never accused of while he was a member of the Privy Council.

This about the Romanism of Shakespeare is, we think, also worth quoting:—

It has been said by way of explaining the Romanism of Shakespeare's writings, and of his custom of arraying his most estimable characters in the vestments of the Roman Church, that the plots of his plays are placed before her time, and that her persons must necessarily be of the Roman faith; since it is well-known that no Catholic services were permitted by law to be performed in England during Shakespeare's period; nor does this suggestion quite account for the predilection exhibited by the writer of the plays to burlesque and scandalise Protestants and the Protestant faith. In the discussion of the Baconian theory, therefore, the religious point must be regarded as the dominating test; for unless it can be shown that Bacon was secretly a Catholic, the Shakespearean plays cannot possibly be attributed to him.

These short passages will give an idea both of the strength and the weakness of a book which, in spite of its careful research, will, we fear, remain familiar only to the curious student of literature or Shakespearean expert.

A FAMILY PARTY.

Mr. Trollope is versatile rather than profound. His analysis of human nature does not pierce far beneath certain conventional forms; but he is remarkably faithful so far as he goes; and he combines with his scrutiny a certain airy unaffected humour and width of knowledge that stands him in good stead. He has travelled and observed: he has mixed with different nationalities, and has really got to understand their most typical developments. Hence he is as much at home in France and Italy as in England; and indeed we are not sure but some of the out-of-the-way details of life in these countries he knows better than he does certain aspects of class-life at home. The present collection of stories, which appears before us in the guise of a three-volume novel, admirably represents him in this point of view. The whole collection is Italian, with the one exception of Plogarrian, which is a bit of Britany life and character admirably depicted. The two brothers Gregoire and Eugene de Ker-gounec are set before us in a few sentences—very real and living, and we feel that the glimpses we have of the life of the little town of Audierne in the arrondissement of Quimper, with its doctor, priest and so on, is very good indeed. This is like a bit of water-colour:—

Whether called town or village, Audierne was a very pretty spot twenty years ago. Nestling among thick trees, by the side of its little stream, and just at the point where that stream swells to an estuary, which falls into the wide Bay of Audierne to the southwards, it unites in a special degree the beauties of inland and of coast scenery. The Bay of Audierne is formed by a long, low-lying tract of well-wooded coast, receding in a perfect segment of a circle, between two remarkable

and celebrated headlands, that of the Pointe du Raz to the northwards, and that of the Pointe de Penmarch to the southwards. The remarkable nature of these two headlands, stretching far out into the Atlantic, like huge buttresses destined to protect the land against the tremendous battering of the Western Ocean, is sufficient to strike the most careless eye. The coast rises in them to a vast height, and is composed of granite rocks of the boldest and wildest character. The lighthouse on the Pointe du Raz stands three hundred feet above the level of the sea, and in heavy weather the waves break over it. The celebrity of these two points is to be found in all the long series of Breton story and song and fable from the earliest days to the present time. The Pointe du Raz is the more western land of France, stretching much further in that direction into the Atlantic than the southern horn of the bay formed by the Pointe de Penmarch. And hence the climate of Audierne and its bay, protected from the north, is much softer and milder than that of other districts in its immediate neighbourhood.

The best of the Italian stories to our taste is the "Family Party"—full of fine turns, clever dialogue, and insight into Italian character. Lucia Seveli and Carlo Carena are remarkably well sketched, and Ninetta no less. There is a daintiness of byplay in the whole thing, which gives it a value far above the ordinary sketch of the kind. Next to that we should rank "Mrs. Atkins' Day," which is full of covert satire and fun and clever allusion. Next to that we like "Giulia Varani," which has a colour of its own; and then, "A Bit of Tuscan Life in the Seventeenth Century." Looked at from one point of view, the third volume is of unexpected value, though, we fear, the mere story-reader may not think so. It consists mainly of little sketches of Italian history and biography, mingled with just such glimpses of imagination and picture as a novelist can impart. Particularly we are pleased with the sketch of Tintoretto, under the title of "The Thunderbolt of Painting," which is full of character and interpreting insight. This is a good anecdote:—

Efficient patrons of art, however, as the confraternities were in all, the Confraternity of St. Mark was, at all events on one occasion, not a very discerning patron; for a difference of opinion arose among the members as to whether they should keep the picture—"The Miracle of St. Mark." Now this picture, one of the great glories of the Venice gallery, is by all but universal consent the first work now extant of the painter, and one of the perhaps half-dozen first pictures in the world. And it is remarkable that Tintoretto's conduct respecting it on the occasion referred to seems to have indicated some sense of the superlative excellence of this among his other works. There was none of the eagerness to dispose of his work that characterised him on so many other occasions—no abating of price—no offer of it for any terms they chose to give him. On the first word of objection and doubt he packs up his picture, and carries it off to his own house. That prompt action brought the Confraternity quickly to their senses. They were willing to take the picture; aye, very possibly; but it was not so certain that they could now have it. In short, the artist made them beg hard before he would restore the insulted *chef d'œuvre* to the repentant brethren. However, they ate their humble pie; the picture was placed in their hall, and Tintoretto afterwards painted three other pictures for them.

Though these sketches in the third volume are hardly covered even by the elastic phrase "other stories," "The Records of the Venetian Inquisition" is intensely interesting from the subject, and the clear compressed method of narrative. The story of Casanova's long and patient efforts to escape from prison, and the aid he received from his companion in the cell, is as striking as a bit of sensational story, while it is sternly true. From this book—light as it is in structure, and not pretending to the character of a work severely instructive—the reader will gather a very fair notion of life in various parts of Italy both in past centuries and at the present time. Even as an illustration of style, it deserves commendation; for Mr. Trollope, while he writes with ease, has regard to rule, and never falls into the slipshod manner, which is nowadays too common among novelists of a certain order. On the whole, we can most confidently recommend these three volumes to all who want a book which will instruct while it amuses.

BRIEF NOTICES.

Household Organisation. By Mrs. CADDY. (Chapman and Hall.) This is another contribution to the art of domestic management, but it differs from some that we have reviewed in the breadth of its suggestions. The usual plan—and it is a plan good in itself—is for the writer to sit, as it were, opposite to the housewife, and tell her exactly what to do about everything. Here, with some exceptions, are general suggestions, but it seems to us that, while some are extremely good, and ought to be thoroughly improving, some, on the other hand, are not the result of practical experience, and, indeed, are rather impractical. We never heard, before, that cold meat is particularly good for children; we doubt the possibility of such pretty and ornamental kitchens as are here described; and few houses have on every floor a housemaid's closet, &c. A new notion, however, is that windows are

* *Shakespeare from an American Point of View.* Including an Inquiry as to his Religious Faith and his Knowledge of Law. With the Baconian Theory considered. By GEORGE WILKES. (Sampson Low and Co.)

* *A Family Party in the Piazza of St. Peter, and other Stories.* By T. A. TROLLOPE. (Chatto and Windus.)

best cleaned by rubbing them with newspapers. The plan of a day's work where no servant is kept, is as ingenious as it is systematic, and deserves studying; and the book generally, if not too slavishly read, should have the effect of making our homes brighter, pleasanter, healthier, and cheaper.

The Parallel Gospels. Exhibiting at one view, in four collateral columns, every concurrent, conflicting, and additional passage of each Evangelist; forming also, of the four, one continuous Gospel. Intended for the use of religious students of all denominations. Collated by EDWARD SALMON, late barrister-at-law. (London: Longmans and Co.) *Analysis of the Four Parallel Gospels.* Collected by EDWARD SALMON, late barrister-at-law. (London: Longmans and Co.) The plan of the first of these works is stated in its title, and is thus further explained:—"In this collation the Gospel of St. Matthew has been accepted as the standard to which the other three Evangelists are adjusted; not only as being reputed to be the primitive Gospel, and to have been written by the hand of the Apostle, but because in a work which is not intended merely as a concordance but as the united text to assist a student in forming his own tenets in consistency with the Supreme Authority of the Gospels, it was necessary to presume one Evangelist in the original order, with which every passage in the other three might be compared. The texts of St. Mark, of St. Luke, and of St. John are disarranged only so far as necessary to exhibit the extent of their parallelism with St. Matthew." It will be observed that this plan sets aside entirely the chronological order of the events in our Lord's life and of His discourses. The quarto page on which the "Parallel Gospels" are printed has necessarily large blank spaces, which may be wisely utilised by the student with his own notes, and this seems to us the greatest advantage the student can derive from the work. The second book before us is an "Analysis" of the first, printed on a similar quarto page; and if it were an analysis only we might recommend it. But its various sections have connecting comments and explanations which are often worse than useless. The author's own statement will furnish sufficient reason why we withhold our approval. "It was the strong conviction that in the GOSPELS THEMSELVES the genuine substance of the CHRISTIAN REVELATION must be sought for, and found; and that not only each existing sects of Christians, but all the Fathers of the second and third centuries, and even St. Paul and St. John himself, have wandered far from the doctrines which issued from the lips of Jesus; which first aroused the attention of the writer of the present pages, and which now induces him to submit their contents to the inquiry and judgment of his fellows." The italics and capitals in this quotation are the author's, not ours.

The Jericho Road. A Story of Western Life. (Chicago: Jansen, McClurg and Co. London: Trubner and Co.) Our American copy of this work contains a humorous advertisement after the following fashion:—"Did the evangelist, D. L. Moody, write the 'Jericho Road'?" "Did the Rev. Robert Collyer write the 'Jericho Road'?" "Did Joaquin Miller write the 'Jericho Road'?" and so on. To all these persons, it is said, "has the book been strongly attributed," but, says the advertisement, "you pay your dollar for the book and take your choice of author." And the book is well worth the dollar, whoever may be the author. It tells the story of a young man, feeble in health, who broke down near one of the Western settlements. He was seen by a pious deacon, who engaged him for charity, at half wages, and gave him double work—also for charity. And the young man broke down again, amidst the expostulations of all respectable people against his employer—none of whom, however, put forth a hand to help him. Then he fell amongst the Samaritans—thieves, and forgers, and horse-stealers, who, but with some equivocal surroundings, helped him generously. Ultimately, but accidentally, this brought him to death, and then the pious deacon and his wife had, at last, their consciences awakened. The tale is told in graphic language, sometimes with real dramatic power, and with undoubted pathos. We all travel, every day, the Jericho Road, and the lesson of this book should enter into our heart of hearts.

The Orthodox Doctrine of the Church of England, Explained in a Commentary on the Thirty-nine Articles. By the Rev. THOMAS ISAAC BALL. With an Introduction by the Rev. W. J. E. BENNETT, M.A. (Rivingtons.) This author says of his own work that his object is to give "a compendium of

the Catholic doctrine as a whole, suitable to put into the hands of the ordinarily educated layman," but Mr. Bennett in his introduction, while commending the work, does not seem to think much of the Articles themselves. He explains, what is quite true, that they were composed to keep in both Romanists and ultra-Protestants, and that they are, therefore, "a compromise"—so much so, that "Calvin and Luther, Rome and England, may all, by different interpretations of the words, assimilate themselves, and take refuge under the Thirty-nine Articles." Further, he candidly says, "There can be no doubt of the very great cleverness of the compilers in manipulating language so as to bear the strain of so many different parties." Whether a set of theses of this description are worth explaining at all may well remain a question. Many scholarly Churchmen, from Burnet downwards, have thought them to be so, but, of course, they have read them in the light of their own theological beliefs. Mr. Ball's exposition is good, reasonable, moderate, and not unnatural. It has a High-Church flavour, but at the same time is thoroughly anti-Roman. What can be said in a moderate way for a High-Church interpretation he has said well and with some scholarly knowledge.

In the *Expositors' Commentary: Illustrated Notes to St. Paul's Epistle to the Romans*, by the Rev. C. NEIL, M.A. (R. D. Dickinson), we meet with nothing of an original character that is especially valuable. The best popular Calvinistic work upon this Epistle is Dr. Hodge's; but Mr. Neil shows skill in analysis, and has collected many quotations to illustrate the text. These are really valuable.—Many sorrowing hearts have found comfort from Mr. LOGAN'S *Words of Comfort for Bereaved Parents* (James Nisbet and Co.). The twenty-second thousand of this work is before us, with Dr. Kerr's Introduction. There is, of course, some inequality in the contents, but as a whole the work is an exceedingly valuable one, and has well merited its popularity. We should, however, suggest that, in future, the Brief Notice, and more especially the "Letters," should be omitted. It is not in good taste to obtrude private sorrow in this manner before the public.—Dean CLOSE has had his say upon many subjects in his lifetime, and many years ago he gave an address relating to the *Stage* (Hatchard.) Since the Bishop of Manchester's bold and well-judged appearance in the Manchester theatres, when he talked so well to the actors, the dean has thought it desirable to reprint what he said. He is "startled" by Dr. Fraser's action; thinks that his lordship's address may have a tendency to attract many persons to theatrical performances, and that on the whole the Bishop's advice was "most disastrous." Are stage-players, then not to be preached to? That is the logical inference from the Dean's words. However, he has exposed, in forcible language, the peculiar dangers of theatres, and it must be said that he has done so with comparatively little exaggeration. We are unexpectedly gratified in finding in his address a testimony to Cromwell—rare from the pen of a dean. It is as follows:—"Whatever may be said against Cromwell and his Government, it cannot be denied that there was more of stern virtue, more of good English probity, and more of national prosperity during his Protectorate, than at any period preceding or following it." A sentence like this may condone a good deal of bad taste and erratic ecclesiasticism.—We put with this the *Clerical Memorial to the Bishops on Intemperance*, which has been reprinted in a volume with the whole of the 13,584 signatures. This memorial is understood by the editor of this volume to express the conviction that "some effectual remedy for our national intemperance is urgently required." The editor points to a legislative remedy, but, notwithstanding all we have read, it remains to be proved that any such remedy would be very effectual.—In the *Old Testament and the Astronomer Royal* (Cassell, Petter, and Galpin) we have three lectures by the Rev. A. JOHNSON, of St. Germain's Chapel, Blackheath, in reply to a work by the Astronomer Royal, impugning the accuracy of certain portions of the Biblical narrative. It seems to be clear that the great astronomer is not so good a Biblical as he is astronomical scholar; but, not having read his work, we are hardly in a position to judge of the entire fairness of this attack upon it. We should only say that possibly a better reply might have been made.—Mr. J. M. HARE has edited a selection of hymns by the Rev. SAMUEL DUNN (W. H. Guest). Some of these hymns are now well known; all have good qualities, but not equally good literary qualities. The religious feeling is fervently and often happily expressed, but some lines are deplorably weak.—Mr. BENJAMIN CLARKE has

published, through the Sunday School Union, a version of the story of "Ruth," entitled, *In the Corn Fields*. It is that old, noble, and simple idyll done into poor English.

Miscellaneous.

THE ROYAL AQUARIUM.—The Westminster Aquarium is rapidly winning its way in popular favour. It made a premature, and therefore a bad, start, and it has taken time to put itself right with the public, but it now bids fair to become one of our most popular places of instruction and entertainment. Its well-filled tanks rival in interest those of Brighton, and in some respects even exceed them—in the variety and novelty of the "wonders of the deep" which they contain. Moreover, it has a great advantage over its seaside rival in its broader space and better light, making it possible to add the claim of flower shows to its other attractions, and giving the visitors room to promenade without discomfort. The managers seem fully alive to the capacities of the place for being made a really popular place of resort, and by the variety and superior character of the entertainments which they provide, they are doing their best to achieve success. It is to be hoped that they will not be tempted to go far in the sensational path on which they seem disposed to enter, for with the aquarium proper, the superior musical entertainments, and the other legitimate amusements of the place, there are abundant attractions to win the favour of the public without any such questionable aids.

GOOD FRIDAY CUSTOMS IN THE CITY.—On the morning of Good Friday, after the curate (the Rev. G. A. Marshall) had conducted the service at the old church of St. Bartholomew the Great, Smithfield, some of the provisions of a curious will were observed. The rector, the Rev. John Abbiss, now eighty-eight years of age (and who was appointed to the living in 1819) laid twenty-one shillings on the spot in the churchyard where the testatrix is supposed to be lying. These were for as many aged widows, the only condition being that they should, want the money, and were not too stiff in the limbs to pick it up. While bequeathing the means for a continued recognition of her will in this particular referred to, the donor also provided for payment of a small fee for the sermon. It may be mentioned that the will is lost. The church of Allhallows, Lombard-street, was the scene of other quaint observances. At the close of the service, the curate (the Rev. G. W. B. Wills), conducting it, and the rector (the Rev. Prebendary Mackenzie) preaching the sermon, the will of one Peter Symonds, bearing date 1587, had effect given to it. According to this instrument, sixty of the younger scholars who attended from Christ's Hospital were presented with a new penny and a packet of raisins. Those of the children of the Langbourn Ward Schools who are of the choir received "hot cross" buns, as well as small sums in new coins. Upon several of the poor of the parish were bestowed 1s. each and a loaf. The gifts were disbursed at the vestry door by the churchwardens, Mr. Share and Mr. Jones, who would have done so over the tomb of the benefactor in Liverpool-street had it not been effaced by railway operations.—*City Press*.

FLOGGING JUDAS ISCARIOT AT THE LONDON DOCKS.—On Good Friday the time-honoured custom of flogging Judas Iscariot in effigy was celebrated with the usual vigour by the Portuguese and Spanish sailors whose vessels are now lying in the docks. There have been a good many traitors both before and after the time of the false apostle, but none have ever been so widely execrated as Judas Iscariot, whose name has become the synonym for the basest treachery. The ceremony which the Portuguese sailors delight to indulge in on Good Friday partakes somewhat of the character of a rude "Passion play," and commences very early in the morning. At daybreak a block of wood, rudely carved in imitation of the arch betrayer and clothed in an ordinary sailor's suit, with a red worsted cap on its head, was hauled by a rope round the neck into the fore rigging of the vessel. The crews of the various vessels on their return from service in the Roman Catholic chapel assembled together; the figure was lowered on to the deck from the rigging, and, amidst shouts, and with great jeering and derision, cast into the water and ducked three times. Judas was then hoisted on board, and after being kicked round the deck was lashed to the capstan. The crew then furnished themselves with knotted ropes, and being by this time in a state of frantic excitement, proceeded to flog the image. At first they worked in a body, but after a little while the men, being told off in pairs, kept up the flogging until every rag of clothing on the wooden figure was cut to tatters. During the whole of the proceedings the ship's bell kept up an incessant clangour which, with the shouts and curses of the men, and a sort of rude chant by the non-actors, caused a fearful noise. The captain of the ship and his friends looked on admiringly and encouraged the men in their work by serving out goes of grog to recruit their exhausted energies. At one o'clock the dummy Judas was unlashd and conveyed with much ceremony to the galley, where it was burnt amidst the cheers of all present. There was a large number of sailors present from the neighbouring ships.

MR. STANLEY'S EXPEDITION.—Mr. Stanley's second despatch has been published in the *Daily Telegraph*, and its contents are almost exclusively confined to a description of the upper tributaries

of the Nile. Stanley had previously struck and followed from its watershed in Urima a new stream, the Shimeeyu, which, as a feeder of the Victoria two hundred and ninety miles in length, and of volume equal to that of the Thames, at once became the highest and truest "source of the Nile." In the present despatch the explorer gives reason to believe that he has made a still more important revelation; and that, although the Shimeeyu may, perhaps, yet retain the distinction of being the most southerly feeder of the Nile, the Kagera, Kitangule, or Ruvuvu—for by all these names has the channel been known since it was crossed by Speke and Grant in 1863—will really prove the largest and longest of the upper tributaries of that vast Nyanza which, by creating the Victoria Nile, does most to supply the Egyptian river. The particulars he furnishes go far to alter our ideas of the region between the Victoria and Albert Nyanzas and Lake Tanganyika; while they add a large though yet undefined body of water to the marvellous system of inland seas which fill Equatorial Africa, and leave it still eminently possible that the Nile takes its ultimate rise in tracts as far as Manyema, or even yet more distant spots. The new river has received from Stanley the name of the "Alexandra Nile." Writing from Ujiji, on the 13th of August, Stanley says that he must hurry away, as times are sad, very sad, in that place, owing to an epidemic of smallpox, which was "devouring the population at the rate of from forty to seventy-five persons daily. It is a smallpox of the most fatal kind. Few attacked by it have escaped. The same evil influences which nourish this pest cause other ailments to prevail namely, dysentery, chest diseases, typhoid fever, and agues. When I landed from my boat I received a budget of bad news only. Five deaths had already occurred in the expedition during my absence of fifty-one days; six more men were down with smallpox; the fearful disease was running like wildfire through the houses of Ujiji, Arab as well as native. When I first heard these depressing particulars I was impressed with the necessity of immediate departure if I valued the welfare of the expedition. The condition of my people is really deplorable; besides being thinned in numbers, many favourite and faithful attendants among those still living are in a bad state, and some, no doubt, will be taken off. The only thing, it appears to me, that has saved the expedition from total wreck, is vaccination. My vaccine matter is all dried away now, and not a particle of it can be scraped up to be of use."

"POLITICAL EDUCATION OF THE PEOPLE."—On Tuesday night, under the auspices of the Workmen's Social Education League, a meeting was held in the large room of the Society of Arts to discuss this question. The Earl of Shaftesbury presided. The Rev. Henry Solly, the hon. secretary, read a letter from Professor Seeley, which was to form the basis of the discussion. The professor, in the course of his letter, said that at the last great extension of the franchise, even those who expected most from the new class then admitted to political life perceived that it would require to be educated. Since that time, accordingly, they had had an Education Act, and there had been much more movement than before in the educational world; but might it not be questioned whether anything had really been done to meet the particular need which was then so universally recognised? Politically they were not acting on the maxim which they all professed to adopt—that the working class should be educated for the exercise of political power. The reason of this evidently was that we ourselves had never been educated for politics; that we knew of no system of political education, and, perhaps, that most of us disbelieved in the possibility of such an education, and regarded politics as purely a matter of practice and experience. That there was much of politics that could only be mastered by practice or natural aptitude was, the Professor remarked, no reason why no instruction in politics should be given. Systematic discussions of some kind, the professor supposed, would be necessary. In organising them he should say the principal objects should be—first, to mix class with class, and, if possible, party with party; secondly, to make the discussions as much as possible argumentative and as little as possible rhetorical; thirdly, to give them a basis of sound knowledge of history and statistics. Mr. G. Savage, the organising secretary of the League, urged the importance of political education, stating that by the term "Politics" he understood all that concerned the citizen in his daily life outside the region of theology. He stated the reasons which had prompted the formation of the League, and the advantage to be expected from the working of some kind of organised society imparting correct notions on the subject of discussion. He concluded by moving—

That the scheme proposed by the League in the prospectus for promoting systematic discussions on important social and political topics, in which persons of various rank and occupations, and of different political parties, could be invited to take part; and for making use of existing social and political clubs, mutual improvement, debating societies, &c., was one deserving of hearty support.

The Rev. H. Solly seconded the motion, and the noble Chairman then invited discussion, in the course of which the importance of political education was generally admitted. The resolution was then carried. Sir John Bennett moved the next resolution, expressing the expediency, in prosecuting the scheme referred to, of seeking the valuable

aid of the Cambridge and London University Extension Lecturers and other qualified persons, in accordance with the suggestions of Professor Seeley. He warmly supported the objects of the League, and hoped it would prosper. This resolution was also carried. Resolutions for raising a fund for enabling the organizing secretary of the league to visit clubs and societies for the purpose of holding discussions and enlisting their co-operation generally, and thanking Professor Seeley for his valuable and suggestive letter, were subsequently passed. At the close of the proceedings, the noble Earl, in reply to a vote of thanks to himself and to the Society of Arts, expressed his pleasure at having been present on such an occasion. The political education of the people was clearly a matter of vital importance, considering the extent to which the suffrage had been diffused among the people and the probability that it would be still further diffused. The political education of the people appeared to him to consist of this—how a man should be made, and how, by God's blessing, he should make himself, the best form of citizen to carry into effect all the duties belonging to him as a patriot. He had always maintained that the best education a man could ever get was that which he gave himself. He could only pray God that the future of England when it was entrusted so largely to the care and patriotism of working men, would not only be equal to the past, but greatly exceed it. Lord Shaftesbury expressed a wish to be enrolled as an honorary member of the league, and promised a donation of 5*l.* to its fund.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

MARRIAGES.

BRAITHWAITE—WADE.—March 21, at Eastbrook Chapel, Bradford, by the Rev. S. Dyson, of Idle, Mr. S. Braithwaite to Lissie, only daughter of Benjamin Wade, Esq., Swinnow Grange, Bramley.

BULL—BOCQUET.—March 27, at Brixton Independent Church, by the Rev. Josiah Bull, M.A., late of Newport Pagnell, father of the bridegroom, Alfred Thomas Bull, of Nottingham, to Elizabeth (Lissie), second daughter of R. Bocquet, Esq., of Gresham-road, Brixton.

MIDDLEY—LEE.—March 28, at Salem Chapel, Halifax, by the Rev. W. J. Townsend, Ellis Crowther, eldest son of Alderman S. T. Midgley, Kingston Villa, Halifax, to Margaret, youngest daughter of Joseph Lee, Barum Top, Halifax.

TOZER—DANDO.—March 28, at Clifton Downs Congregational Church, Bristol, Edward, son of A. Tozer, of Ivy Lodge, Woodford, Essex, to Louisa Kate Dando, niece and adopted daughter of the Rev. R. P. and Mrs. Clarke, of Kynance House, Cotham Park, Bristol.

DEATHS.

CRAVEN.—March 27, at Southport, Sarah, widow of the late Robert Craven, F.R.G.S. and J.P.

SIBREE.—March 31, at his residence, Clifton Villa, Coventry, the Rev. John Sibree, aged eighty-one years and eight months.

HORNIMAN'S TEA.—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tinfoil packets, whereby the delicate flavour and aroma is preserved.

FITS.—Epileptic Fits or Falling Sickness.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit by this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge.—Address, Mr. Williams, 10, Oxford-terrace, Hyde-park, London.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berrouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle. Sold by Chemists and Stationers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

HOLLOWAY'S OINTMENT AND PILLS.—Though it is impossible, in this climate of changing temperature, to prevent ill-health altogether, yet its form and frequency may be much mitigated by the early adoption of remedial measures. When hoarseness, cough, thick breathing, and the attending slight fever indicate irritation of the throat or chest, Holloway's Ointment should be rubbed upon these parts without delay, and his Pills taken in appropriate doses, to promote its curative action. No catarrhs or sore throats can resist these remedies. Printed directions envelope every package of Holloway's medicaments, which are suited to all ages and conditions, and to every ordinary disease to which humanity is liable.

OLDRIDG'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "surgery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3*s.* 6*d.*, 6*s.*, and 11*s.* only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6*d.* and 1*s.* boxes (by post for 14 stamps), labelled, "JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

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From the Rev. Dr. KERNAHAN, M.A., Ph.D., F.G.S.
&c., Editor of "Dickinson's Theological Quarterly."
St. Albans, March 28, 1876.

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JAMES KERNAHAN.

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